

Resources

The first issue of *The Gathering: Death Row Voices Both Sides of the Wire* is now out, and it is very good. Though a new publication, it is produced by long-time activists and writers, both prisoners and non-prisoners. We can't describe it any better than they do themselves. It is "mainly for, by and about Death Row People, their family and friends and abolitionists everywhere. Its purpose is to defeat the Death Penalty by non-violent means, to create a voice for the voiceless in our society and to put a human face of those condemned by our legal system. (They) wish to create a community together on both sides of the wire — for support, education, communication and caring. We look forward to your help and support." They need 250 subscribers to cover costs in order to enable them to continue publishing. Write:

The Gathering
P.O. Box 30311 - 76 Ninth Ave.
New York, NY 10011

Voices Through Stone is a book of writings from Death Row in Tennessee by Derrick Quintero, who has written for *PNS*, and R.W. Farid Abd al Rafi. The 93 pages of this book are filled with writings that reflect understanding of both self and society that being on Death Row has generated for these two men. The writing is inspirational and insightful, as they detail their inner struggles to claim their humanity in the face of death, boredom and the inhumanity of their situation. Support them if you can at all as this will enable them to continue to reach out through the walls. Cost for the book is \$15.00 in the U.S., or \$17.50 for foreign orders. Please send checks or money orders to:

Sarah Quintero
204 Charlotte Dr.
Clinton, KY 42031

Death Row writers: Derrick is also asking that Death Row prisoners send him various writings dealing with any particular issue surrounding the Death Penalty, this

would be for inclusion in another book, which would feature writings from prisoners on Death Rows across the U.S. Please send any articles or poetry to Derrick directly, or if your prison system doesn't allow you to write directly to prisoners, send them to Sarah Quintero, address above. Write to:

Derrick Quintero#165463
RMSI 2-D-105
7475 Cockrill Bend Ind. RD
Nashville, TN 37209-1010

Pelican Bay Prison Express Vol 2, #4 is out and it is packed with information about the infamous torture chamber known as Pelican Bay state prison. This issue updates what has been happening at the Control Unit as everyone awaits the decision to come down on the Madrid lawsuit about the inhuman and brutal conditions that prisoners face there. Cost is \$15.00 for four issues. Write:

Pelican Bay Information Project
2489 Mission St. #28
San Francisco, CA 94110

PWA-RAG continues as a prisoner motivated and produced newsletter that is performing the critically important task of educating and informing prisoners about AIDS and HIV. In Canada, write:

Gerald Benoit
Box A
Dorchester, NB E0A 1M0

in the U.S.:

PWA-RAG
P.O. Box 2161
Jonesboro, GA 30236

Rites of Passage Legal Journal is a project of the Prison Law Project of the National Lawyers Guild. It is intended for jailhouse lawyers and anyone else interested in prison law. This is a relatively new journal, and they are developing it with the needs and interests of prisoners in mind. Cost is \$5 in stamps or money. Write:

Rites of Passage - Prison Law Project
National Lawyers Guild
558 Capp St
San Francisco, CA 94104

A couple of issues ago we did a short review of *The Black Book*, produced by the A.M. 31 chapter of N'COBRA in Huntsville, TX. It is a very good primer on the New Afrikan Independence Movement. We've been notified that more copies have been printed, so anyone who ordered a copy should have gotten it by now, or will soon. Cost is \$4, prisoners 5 stamps. Write to:

House of Songhay
Commission for Positive Education

P.O. Box 75437
Baton Rouge, LA 70874

Race Traitor ("Treason to whiteness is loyalty to humanity") is a 128-page journal that deals with issues of race and racism from a radical white perspective. As the articles show, being "White" is not some god-given attribute but is a creation of social and political forces that must be examined if we are going to overcome our own racism and be able to contribute to a radical and revolutionary process in North America. Single copies are \$6 postpaid, \$20 for 4 issues. I would suggest that impoverished prisoners try negotiating for a reduced rate. Write to:

Race Traitor
Box 603
Cambridge, MA 02140

Light Shining out of Darkness, a collection of prisoners' Christian testimonies, is published by the Christian Men's Fellowship in MCF Stillwater. It is free. Write:

Gordon Grilz #166692
Box 10
Stillwater, MN 55082

Prison Justice Day in Toronto

There will be a number of activities in the Toronto area for August 10th. A meeting to coordinate the various activities and plan others will be held at the PASAN office at 517 College St, Suite 327 on Thursday, July 7th at 6:30, if you're interested in participating in any of the events that have already been suggested, or if you have ideas as to other ways to remember those who have died, please come. This would also be a good time to connect with local anti-prison activists.

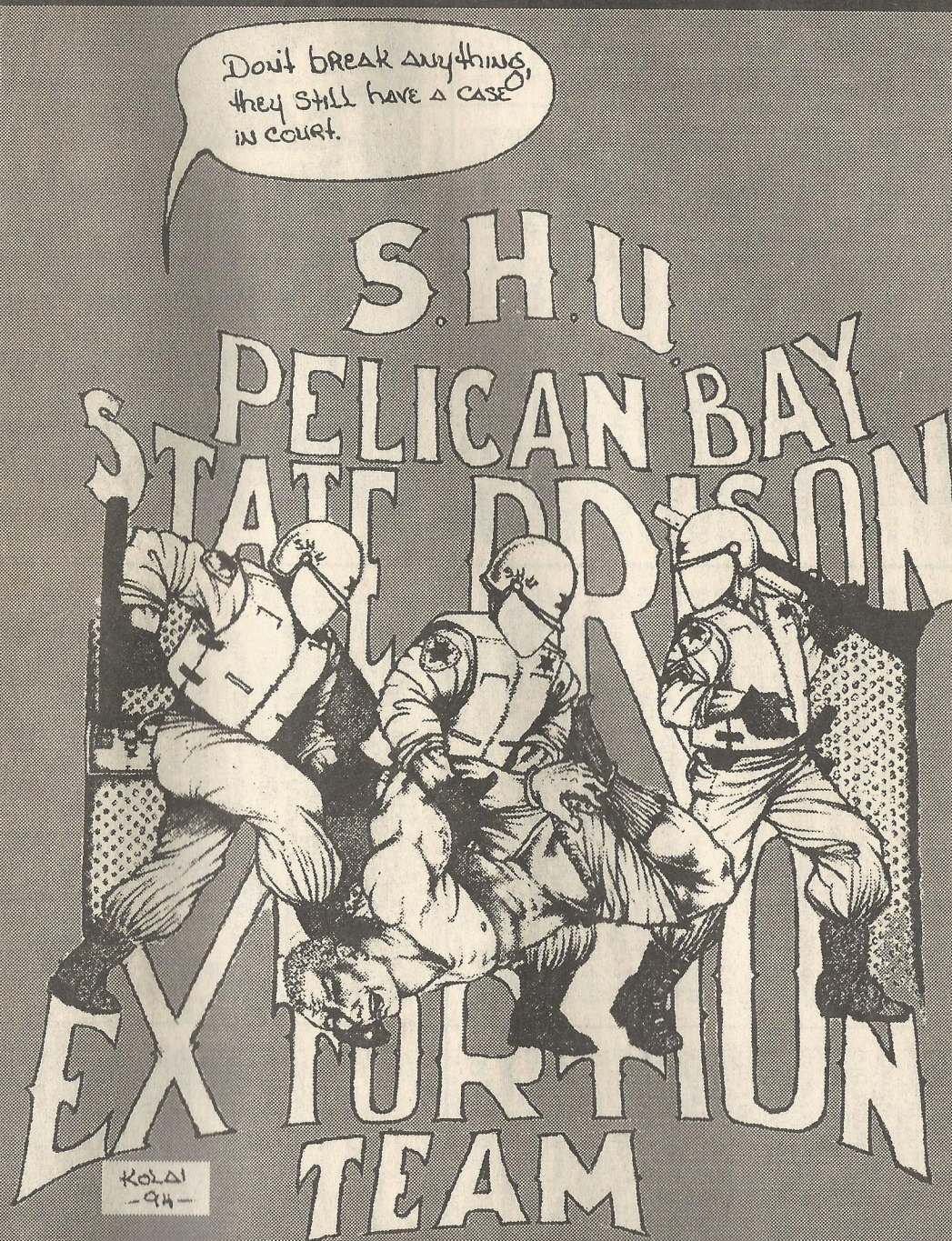
Activities already planned include a performance of the play "Hanging Sheet", written by Teresa Ann Glaremin, a former prisoner at P4W. Call A-Space at 364-3277 to help out with the production. For the third year in a row, CKLN will be producing a radio play, if you have ever wanted to be a radio actor, or help out with the technical side, contact the Prisoners' Justice Day Committee at the station at 595-1477.

PASAN is planning various activities, call them to participate, or to find out information more generally, at 920-9567.

PRISON NEWS SERVICE

a bulldozer publication

MAY/JUNE 1994
NUMBER 46



Hunger strikes in Ohio, Texas-----1
AIDS: not just the dying-----6

Targetting "crime" in Toronto
-----centre

No summer issue

There will be no issue for July/August. We need some time for a bit of R&R so that we can recharge our batteries to keep up this work. We have fallen behind on our letter-writing but will try to clean up some of the backlog soon. The next issue will be out on October 1st.

Hungerstrikes in Ohio — Cahill's is over, but Perotti begins one to protest transfer

On April 14, 1994, the 60th day of a hungerstrike by Danny Cahill, state representatives Rhine McLin and Samuel Bateman ordered Lebanon Correctional Institution officials to take them to Danny's isolation cell. Danny had been experiencing daily vomiting and convulsions, his cell reeked of vomit. Lebanon prisoncrats had refused to recognize Danny's protest or medically monitor his strike, contrary to department rules.

Representative McLin promised to launch an investigation into the misuse and falsified charges of "gang-related activity" used to repress activists and jailhouse lawyers and to order the Lebanon physician to place Danny on a liquid diet. The original charges stemmed from Lebanon investigator Flick monitoring mail between myself, my companion Sharon, Chryztof Knecht, Bill Martin and Danny who were formulating tactics and legitimate legislative lobbying letters and flyers protesting the implementation of a supermax prison in Ohio, as well as to support activities for our class action lawsuit against Ohio's governor and DORC (Department of Rehabilitation and Corrections) challenging overcrowding in Ohio along with the reduced programs and conditions resulting from the overcrowding. The suit encompasses six different maximum and close security Ohio prisons and has eleven named plaintiffs.

In effect, Danny was charged with being a "gang leader" due to his being a plaintiff in *Knecht et al. v. Voinovich et al.* case number C-1-94-12 (SD OH) (Judge Speigel).

Justice Watch issued press releases and we expressed our respect and solidarity with them for their support. Danny is still held in isolation, recovering from the strike.

Any Ohio prisoners charged with a Class II R31 as a pretext to retaliate for legitimate constitutionally-protected activities should write to State Representative McLin apprising her of the situation. We give our thanks to State Representatives McLin and Bateman for their conscientious involvement and intervention in the blatant abuse of power against Danny by Lebanon prisoncrats.

The retaliation I've been subjected to, besides the usual withholding and opening of legal and regular mail, denial of a visit from an 84-year-old nun confined to a wheelchair, and the everyday verbal harassment, was to issue a reversal of the two set-up infractions that placed me in administrative control (AC) then issue a reversal of the reversal that was supposed to let me out!

In response to a legal pleading where I informed the court that I had yet to receive a ruling on my administrative appeal, 7 1/2 months after the tickets that placed me in AC (appeals are supposed to be heard within 30 days), Cheryle Jorgenson, staff attorney for the DORC, issued a "Decision of Director on Disciplinary Appeal 94-37" stating that there was no record of the RIB proceeding, and since none exists, to either rehear the case or expunge it from my record. This was dated March 17, 1994.

When I argued to MANCI officials that it would be a further constitutional violation to re-hear a 7 1/2-month-old case, and that I should be released to general population with the infractions expunged, they balked. On March 28, 1994, the sixth circuit court of appeals affirmed dismissal of a major retaliation suit in which I was a plaintiff, ruling for the prisoncrats. On March 29, 1994, MANCI training officer R. Plaster called me out to the office and informed me that he was going to call Cheryle Jorgenson and tell her he had "located" the records

of the RIB proceeding and would make them available to her. This was done because they no longer had to defend against the previous suit which had them red-handed.

Being the age-old veteran of ending up on the short end of the stick when it comes to the state, I foresaw the events to come and hurriedly prepared and filed a Writ of Habeas Corpus in the county court MANCI is located in, seeking enforcement of the reversal and asking for release into the general population. This was filed on April 7, 1994. Sure enough, Cheryle Jorgenson, writing for DORC Director Wilkenson issued a "Supplemental Decision of the Director on Disciplinary Appeal 94-37" dated, you guessed it, April 7, 1994, stating the the missing/non-existent records of the RIB proceeding "evidently" had been misfiled or misplaced at central office and now had been "discovered" and upon review they now affirm the RIB findings and reverse the previous decision reversing the guilty finding. If this isn't an obvious show of retaliation and cover-up I don't know what is.

In a further attempt to moot my petition for habeas relief I was transferred to the infamous Southern Ohio Correctional Facility (SOCF) in Lucasville. Upon my arrival, I was met by Captain Brown, who I had won a \$2,000 judgement against after he sprayed me in the face with a fire extinguisher and beat me while I was handcuffed and shackled. After winning that suit I was transferred from SOCF to a one-man control unit range at the Lebanon Correctional facility before being sent to Mansfield. It appears I've come full circle.

Perotti needs support

John Perotti, an anarchist prisoner in Ohio began a hungerstrike on May 3, 1994 to protest his transfer back to Lucasville penitentiary. John was transferred out of Lucasville in 1990 under escort of the Ohio Highway Patrol after 12 guards beat him while he was shackled and in leg irons.

Perotti has gained the hostility of the guards due to years of struggling for better conditions for prisoners. He has also won several lawsuits against prison conditions, and his treatment by prison officials. In one suit, John was successful in suing 4 prison bureaucrats for retaliating against him and other prisoners who had circulated a Human Rights complaint intended for Amnesty International on guard brutality.

His welcoming committee on reaching Lucasville this time consisted of 2 guard captains against whom he has also

successfully sued in the past, and some of the guards who beat him so severely in 1990. Letters or phone calls on his behalf should ask that he be transferred out of Lucasville to protect him from vindictive punishment.

John needs letters and phone calls sent on his behalf to:

Reginald A. Wilkinson, Director
Department of Rehabilitation and Correction
1050 Freeway Dr. N.
Columbus, OH 43229
(614) 752-1164

Terry Collins, Warden
Lucasville Penitentiary
Box 45699
Lucasville, OH 45699

Please send copies of any letters to:

State Representative Rhine McLin
16 E. Broad St 9th Flr. Rm 901
Columbus, OH 43216

To carry on Danny Cahill's tradition of peaceful protest, I have followed his lead and began a hungerstrike on July 1, 1994, if I am still maintained in AC for this "reversal of the reversal" of the infractions that placed me in AC. I will wait until July 1, 1994, to seek legal redress on the issue as well as to ask that all the readers of this article write State Representative Rhine McLin, with a copy to Director Reginald Wilkenson, calling for a full investigation into this glaring example of retaliation, and his justification for waiting 7 1/2 months to hear my administrative appeal, when regulations demand that he do so within 30 days, then issue an order reversing the case, only to "reverse his reversal" after he became victorious in the previous suit when the 6th circuit court of appeals affirmed the dismissal, and the same day I filed for a writ of habeas corpus demanding release based on the reversal. I ask that you demand my release back to general population and expunge the infractions, just as he ordered in his first reversal of March 17, 1994.

It is important that all of us send a message to the state legislators and our representatives exposing the obvious retaliation and repression for our legitimate utilization of the democratic process they base our United States constitution and government on. When peaceful and legitimate process is denied, what does that leave us? Remember Attica, remember Santa Fe, remember Lucasville! ~

In Solidarity,
John Perotti #167712
P.O. Box 45699
Mansfield, OH 45699-0001



Hungerstrike in Texas

On May 12, 1994 at 12 noon, I began a hungerstrike to protest against the abuses I (and other prisoners) have suffered and continue to suffer at the TDCJ-ID unit, in Marlin, TX.

I was ordered by Officer Anderson to pick up the front of a food cart which weighs in excess of 400 pounds. I have a medical weight lift restriction of 25 lbs because of a back injury dating back to 1975. Ms. Anderson, as well as Kitchen Supervisor Captain Morgan, were told clearly of my medical restrictions. As a result of being ordered to do work which the kitchen bosses know well exceed my medical restrictions, I suffered a knee injury on May 10, 1994 when asked to serve the floor, doing

the work of four prisoners. I did not receive any medical treatment. On April 10th, I suffered a previous injury when Officer Maxie slammed an electric door on my knee and did not reopen it until other prisoners began screaming for her to open the door. I received no treatment at that time either.

This disciplinary I am now getting for allegedly refusing to work is the 16th or 17th disciplinary I have received since April 1, 1994, each and every one of them on totally false accusations, of which I have been able to prove my innocence by presenting written statements from witnesses, and each and everyone of them in clear retaliation for my writ-writing activities in denouncing the abuses we suffer at the Hobby Unit.

I will remain on hungerstrike until each and every one of the disciplinaries I have been given at the Hobby Unit are thrown out and federal court hearings are conducted at the Hobby Unit to hear about open and blatant federal court order violations by the Hobby Unit administration and guards.

As we go to press, we don't know whether this hungerstrike is still on, but letters protesting the general abuse in the Unit could be written, calling for federal court review as she asks. ed.

Write:

Hobby Unit Warden James H. Byrd
Rt 2 Box 600
Marlin, TX 76661

Outside support is requested and appreciated.

Anna Lucia Gelabert #384484
Rt 2 Box 600
Marlin, TX 76661

Correction

Though the *characteristics* and *deeds* of the infiltrator/agent provocateur (who set up Chairman Fred Hampton and Mark Clark for the 1969 assassination) listed in my March/April 1994 PNS (#45) p.p. 11, "Don't complain, agitate, educate and organize" is 100% correct; the specific name should be "William O'Neal". Louis Tackwood, is a different infiltrator/informant who was/is used against our struggle and organizations.

We must always be as accurate as possible when identifying the guilty party. I apologize for confusing the names.

Sundiata Lumumba

Correction on "Lucasville — an inside view" in PNS #45

Prison News Service mistakenly put Taymullah Abdul Hakim's (Leroy Elmore) name under the article "Lucasville — an Inside View" in the January/February issue of PNS. While a correction was published in the March/April stating that Taymullah Abdul Hakim did not write the article, I would like to elaborate on this.

Ohio prosecutors and prisonrats have *desperately* been trying to pin incitements on who they want to list as "leaders" — even to the point of accepting perjured testimony from certain prisoners. For this reason there is a lot of justified paranoia amongst those from L-side caught up in the siege.

For the record — and for any prosecutors, prisonrats and their informants who may read this, or the article in question — I wrote that article based on newspaper articles, state investigative reports and opinions and comments from sources who *did not* include Taymullah. So any information in the article is *hearsay* and you'll be hardpressed to use it or indict *me* because I was at MANCI on Easter Sunday 1993!

There has been some controversy over PNS's mistake in putting Taymullah's name on the article as readers thought he

wrote it or had a part of the contents of it — this isn't the case — and a series of mistakes that myself and the editor take full responsibility for. The article itself was intended to show the oppressive conditions that exploded into such a situation, and called for assistance from people to help defend against the charges. Since I wasn't there, some of the information is strictly opinion and hearsay and not necessarily correct. I also understand the complications involving the issues due to the possible prosecutions of men confined at Lucasville during the siege. So, the mistaken publishing of someone's name by such an article is a serious mistake — hopefully corrected by *this* article clarifying things.

Last, but most importantly, there will always be controversy surrounding just *what* should be put into an article about prison situations — so as *not* to cross the line between informing the public — and bringing danger to individuals inside — and I ask that debate or opinions be initiated from all as to what *they* feel should be included or left out of any articles. I know many prisoners wish to be "low profile" and resent their names or specific incidents being put into this forum — so I ask advice

on this area of concern from all who use this forum as a means to inform the movement and its readers as to what's happening where.

I personally feel we need to utilize this forum as a means to network information so we can effectively work to bring about unified change. My personal apologies to Taymullah for unnecessary heat.

In solidarity,
John Perotti

Prison News Service takes responsibility for the mistake

In the article above, John Perotti accepts authorship of "Lucasville — an inside view" that appeared in the January-February issue of PNS. Including a name, particularly the wrong name, on such an article is a serious error that I take personal responsibility for in the editorial function I fill for Prison News Service. As John says, there was a "series of errors" that lead to the inclusion of Taymullah Abdul Hakim's name as author of the article. The miscommunication was my responsibility, as was

the decision to put Taymullah's name with the article. My biggest error was to include the name even though on some level I knew that something was "wrong" with how I was interpreting information I was getting from John.

PNS's editorial principle *should be* that "if in doubt, don't include the information". And due to my carelessness, this was not done in this case. A critical lesson in all of this for outside activists is that the kind of errors we can get away with in outside work, can have very serious consequences on the inside. Doing prison support work is not the same as much of the other political work that we may do. There is always a danger in any newspaper project that the paper begins to take on a life of its own outside of the specific political and social context within which it is operating. We have tried to keep PNS on track in this way. But in this particular incident we failed, and failed badly. Rather than exercising real care in what we were doing, getting the paper out became an end in itself. We have no excuses for our mistake, and will make the changes in process and attitude that led to this serious error.

I offer my personal apologies to Taymullah Abdul Hakim, John Perotti, and any other prisoner who was in Lucasville at the time of the riot for all the difficulties, misunderstanding and unnecessary heat that resulted from this error.

Jim Campbell

Ohio — on the run after Little Rock

We can prevail in the struggle if we are willing to dedicate ourselves.

According to documents reproduced in the recently published book, *The American Indian in the White Man's Prisons: A Story of Genocide*, last July several attorneys and social scientists submitted a petition to Ohio Governor George Voinovich in which they assert that the book's primary author and editor, former political prisoner Little Rock Reed, has been "targeted for further political imprisonment and/or assassination by the Ohio Adult Parole Authority." Governor Voinovich refused to read the supporting documents submitted to him or to investigate into these serious criminal allegations against his administration. But Voinovich is not alone in his acquiescence to the Parole Authority's crime. No other Ohio or federal government office will investi-

gate the matter although the evidence of the conspiracy is well documented.

Instead, the Ohio Parole Authority is now using an enormous amount of Ohio taxpayers' money to maintain a committee that has been established for the specific purpose of searching for Little Rock Reed (to date, they have done nothing to find Little Rock beyond terrorizing his 80-year-old grandmother and other loved ones). And they are wasting federal taxpayers' money to have the FBI search for Little Rock outside of Ohio since Ohio officials have no jurisdiction to extend their search beyond the state line. This government effort to find and imprison Little Rock adds credence to the charge that his case is a political one, particularly because the Ohio government does not search for parole violators unless the violators have committed crimes — and Little Rock is not wanted for any crime. He is wanted for speaking and writing about the crimes of those who wish to see him imprisoned or assassinated. And they will eventually find and imprison or kill him as long as the taxpayers allow their money to be wasted on such efforts.

Will you condone this unlawful expenditure of your tax dollars? Will you condone the FBI's recent plea before Congress to pass legislation that will require a \$10,000 fine for telephone companies that refuse to install wire-tapping components into your telephones? If so, I can only assure you that *your* freedom of speech is being eroded with your consent and your money, for if it can so blatantly happen to Little Rock, it can happen to you — and it eventually will.

Your tax dollars are being spent not only to send state and federal "public servants" to hunt down innocent people who are outspoken about government crimes in this country, but they

are being spent — by the billions — to keep such innocent people imprisoned, and to erect super-maximum security prisons to hold and to silence these innocent people while the majority of the truly violent criminals are allowed to spend their time in minimum and medium security prisons, contrary to the propaganda so unquestioningly scattered throughout the pages of your local newspapers.

For example, Ohio now intends to spend millions of dollars to erect a super-maximum security prison to replace the Southern Ohio Correctional Facility (SOCF). This is Ohio's response to the riot that occurred last year — a riot which *The American Indian in the White Man's Prisons* strongly indicates was orchestrated by then-SOCF warden Arthur Tate with the approval of many high-ranking government officials in the state of Ohio. Is it any wonder that your tax dollars are being spent to politically imprison or assassinate Little Rock Reed — or to withhold his book (and newsletters such as *Crazy Horse Spirit* containing reviews of the book) from prisoners in Ohio?

Ohio is not unique, as is clearly demonstrated throughout the pages of *The American Indian in the White Man's Prisons*. It is happening everywhere, and it will continue to happen so long as you allow your tax dollars to be spent for these purposes. But we can put an end to it if individuals and groups are willing to come together as a concerted force and initiate a campaign to educate the public, and we have some good strategies through which we will prevail in this struggle, provided that you are willing to dedicate a few hours of your time each week to this cause. If you are willing to make such a commitment, please write and send a SASE to the Center for Advocacy of Human Rights at the address below.

As a final note, prison officials throughout the country are apparently withholding *The American Indian in the White Man's Prisons: A Story of Genocide* from prisoners who have been sent copies by the publisher, UnCompromising Books. If you are a contributor to this book and have not received a copy, please notify me via "legal mail." Thank you. ∞

Deborah Garlin, Attorney
Center for Advocacy of Human Rights
P.O. Box 880
Ranchos de Taos, NM 87557-0880

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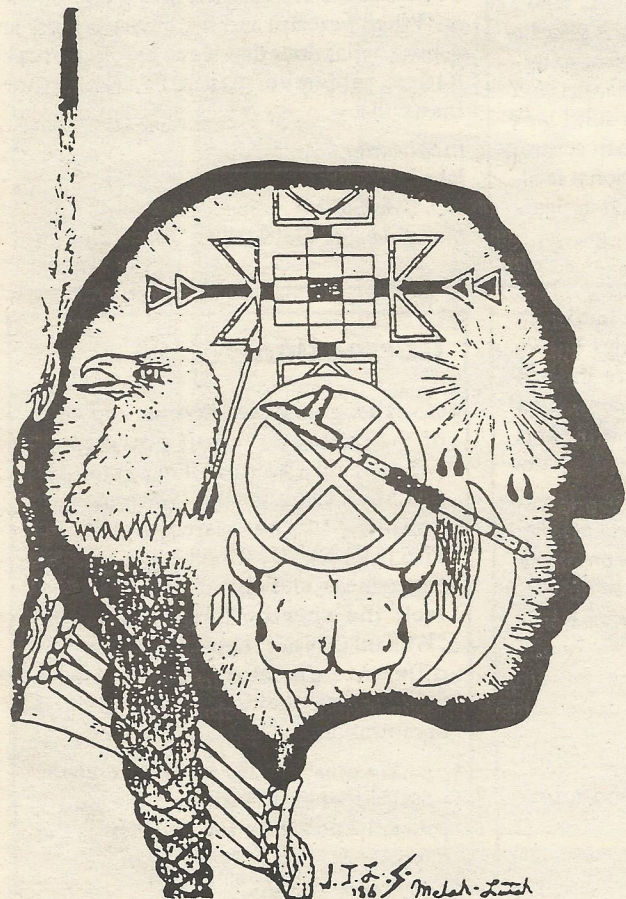
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This issue is going to press on June 16, 1994



Persecution and prosecution of Lucasville prisoners is under way — support needed

Skatzes threatened with "badjacketing"

The Ohio Department of Rehabilitation and Corrections is out for the blood of any prisoner who they can link to the April 1993 riot that took place at Lucasville. In particular, they are targeting George W. Skatzes, a white prisoner, who was a media spokesperson, while the standoff was continuing. The prisoncrats are attempting to "badjacket" Skatzes, that is, attempting to spread the word that he is "snitching" on other prisoners, so as to force Skatzes to rat on other prisoners.

We've been asked to print excerpts from a letter sent by Jeffry Kelleher, an attorney for Skatzes, to Mark Piepmeier, the special Lucasville Prosecutor.

"I have represented George W. Skates since the first week of December, 1993 with respect to his alleged role in the 1993 Lucasville Riots... I wish to address some concerns and make inquiries of you about them...

"On March 31, 1994, Mr. Skatzes was taken from his cell, "Mirandized" and interrogated by Sgt. Hudson of the Highway Patrol.

"You (i.e. Mr. Piepmeier, *ed.*) were present at Chillicothe Correctional Institution (CCI) on April 6, 1994 when Sgt. Hudson and others sought to interrogate Mr. Skatzes and enlist his cooperation with the prosecution of other inmates. More precisely, he was told that if he did not give evidence implicating others, he would be charged in three capital murder counts. Skatzes was not "Mirandized" that date.

"I am not aware that my client gave self-incriminating statements either date, nevertheless I am constrained to take exception to the sessions inasmuch as it was persons *outside* CCI who initiated them. Skatzes, himself, did not.

"Because Mr. Skatzes is represented by counsel ... in view of the fact he advised the State in writing shortly after the Lucasville disturbance was settled that he was invoking his constitutionally guaranteed right to remain silent and that he did not wish to be interviewed by law enforcement, and since it was not he who initiated the interrogations/conferences, by what means do you claim — if, indeed, you do — that you and/or the Highway Patrol or other agents of the state were lawfully entitled to engage in the recent sessions? By what means do you claim — if, indeed you do — that Mr. Skatzes waived his right to

have his attorney present during questioning. How is it that with you present and overseeing I was not called.

"There is another, no less disturbing consequence of the manner in which the interrogation proceeded. Mr. Skatzes was moved to another cell at CCI the evening of April 6. It was intimated to his former "roommates", S. and L., that he is now cooperating with the prosecution. This was exacerbated when S. went to Portsmouth on the 7th for an arraignment where, for the first time yet, he was permitted to communicate with his co-defendants. Naturally, he spread the word that Skatzes was "snitching". Matters were made still worse on the 8th or 9th when my client was returned to "North Hole" to rejoin S. only to discover that L. had been moved. L., it appears is sounding the alarm that Skatzes is a snitch.

"This bears all the hallmarks of a deliberate scheme to spread the rumor throughout the prison system and among Lucasville targets that Mr. Skatzes is cooperating with your office. If this were so, I can't fathom anyone in your position being

so foolish as to advertise it, so I can't help but conclude that this is all being done to position him in as dangerous a position as possible vis-a-vis the remaining inmates.

As you well know, it is not true that George Skatzes is cooperating with your office. As you well know, he has not and will not waver in his explicit, long expressed intention not to submit to questioning or furnish statements. The false rumor has already swept well beyond the walls of CCI. Whether deliberately planted or not, that rumor amounts to a heavy-handed attempt to coerce "cooperation" by placing my client in fear for his life. You don't know George very well, that's clear.

"To the extent you or others working under your direction or control or as agents of the prosecution have adopted this tactic, I demand you cease."

Excerpts from a letter signed by Jeffry F. Kelleher, dated April 13, 1994.



Un-civil justice

In the name of Allah, Most Gracious, Most Merciful ... (Surah 31 Ayat 17-19).

"O' my son! Establish regular prayer, enjoin what is just, and forbid what is wrong; and bear in mind with patient constancy whatever betide thee' for this is firmness (of purpose) in (the conduct of) affairs.

"And swell not thy cheek (for pride) at men, nor walk in insolence through the Earth: For Allah loveth not any arrogant boaster.

And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."

As Muslims, we are humble and meek people. We propagate Islam to (all) of (Humanity). We bestow common courtesy and respect to (all) Allah's creation! We are a righteous people, we do not transgress nor oppress due to our faith and extreme fear of Allah!

April 11, 1993 a reported riot took place. Nine prisoners and one staff were reportedly slain. Since then anti-Islamic people have not only targeted Muslims, but have made them victims if uncivil justice!

It is a tragedy that lives were lost. It was a time of prayers for those who were reportedly held hostage until April 21, 1993. It was a mental corruption of moral obligation for many survivors. And it was an event for myself as well as all other innocents for whom the riot erupted around their living quarters. An event which is beyond being detrimental. It is and shall remain a cold-hearted display of institutionalized hatred and genocide. A direct exploit

of power in politics and racism in its highest degree! What the riot has done to the innocent is take away whatever hope we had at freedom; and destroy the god-given years with which we may have been blessed — with our family and loved ones.

I am one of many who have been indicted for charges which carry atrocious and astronomical time. I was due for release in April of 1994. And now because of falsehood, because of political aims, economical gains, because of religious discrimination, and because of a systematic coverup of S.O.C.F.'s own security breakdown which directly resulted in the reported riot and deaths.

I, and others, are falsely charged and stand to lose our freedom indefinitely. It's a set-up!. The judge is taking away our legal — court appointed counsel, giving us counsel from Portsmouth and Lucasville, and the surrounding area where they have relatives working at the prison. The Grand Jury is biased in the extreme. The jury members are media-motivated and propagandized by scandal and bigotry. And they're thirsty for revenge.

Justice is the law. I do not speak out against Justice. The thing I now cry out against is falsification, tyranny, and immoral decisions being rendered under the auspices of providing a community service of good will and upholding the law.

The innocents deserve the right to fair treatment, for humane treatment, for ethical treatment, and for the treatment of Right.

Strangely and Miraculously, out of

every one indicted — only one is of (Euro) descent! All the rest are Black as well as Muslim. What is needed is outside help, citizens who believe in civil justice, and against un-civil justice. Your tax dollar is being spend to destroy families and lives when it could be used to restore natural order within the realm of truth. Don't turn your back on us. You or your loved ones could surely be the next to be a victim of oppression for economic and political gain.

The innocents can make a stand and fight the claws of anti-respect, anti-Right, anti-freedom of beliefs, and anti-honor, principle, values, moral and blatant performers of anti-quintessence.

You beautiful people of God's divine creation can help save people's lives of every rarity, every race, color and creed by speaking out against un-civil Justice and by helping to procure paid attorneys.

Today, you can personally save a life. Regardless of what your beliefs are — we all have something in common. We are human, we are children of God. We are all the representatives of life.

Trials are coming up in rapid speed. For information on how to contact people for possible donations for counsel, or for information on the situation regarding those who may need moral support by caring people, please contact myself:

*Ibrahim Abdul Kareem #R151-919
aka Stacey Gordon
P.O. Box 1368
Mansfield, OH 44901
or Khalil Abdul Ra'uf #A239-002
aka Edward Tulious
P.O. Box 1368
Mansfield, OH 44901*

Lucasville update

We here at S.O.C.F. (Lucasville) continue to be mistreated, yet they promised not to take action against anyone except in court for the 11-day takeover that caused the death of 11 people. This is one of the many lies they've told to the public concerning the April 11, 1993 riot. They also say there's been much progress here since the riot.

Subsequently, those of us that are Max-4 prisoners continue to pay the consequences, they still have us locked down 23 hours a day, with (inside only) 1-hour of recreation five days a week. We're not allowed out of our assigned cell-block without being handcuffed behind our back and searched. We're still restricted from going to the dining room, we're still feed in our cells, which are unsanitary. We're not allowed any canned items our family sends in a food box, nor are we permitted to buy it here at the institutional commissary. Yet they tell the public everything is normal!

We also have a lot of indictments as a result of the riot, the majority being charged are Muslim, being hit with charges of kidnapping, attempted murder and assault charges to name a few. Those being charged are being treated unfairly in the courts and inside the institution as well. I'm sure those who read this paper are familiar with how we're treated in this court system. So I'm asking all those who receive PNS to: please send donations (no matter the amount), write a letter in support, legal help, etc. Mail to:

*Muslim Prisoner Association of America
Ali Abdul-Jami
P.O. Box 6924
Columbus, OH 43205*

All will be greatly appreciated! This is for Muslim and non-Muslim alike being charged with anything resulting from the riot. ∞

For further information, concerning the above, please contact us at:

*Iman Abdul Muqsit-Ahmad #A180-391
or
Abdul Hakim Amin Wyse #238-022
Box 45699
Lucasville, OH 45699-0001*

New developments in Peltier's case in Canada

In an unprecedented decision, Canada's Justice Minister Allan Rock recently authorized a review of the Leonard Peltier case in Canada, amounting to what we hope will be an investigative inquiry into the 1976 extradition which falsely returned Leonard Peltier to the United States on the basis of false and fabricated evidence. After more than 18 years, this breakthrough is the first time the Canadian government has agreed to officially re-evaluate its position.

On March 7, 1994, a brief meeting took place between the Justice Minister of Canada Allan Rock and Liberal M.P. Warren Allmand, Chairperson of the Canadian Parliament Justice Committee. Mr. Allmand, a former Solicitor General of Canada, made strong recommendations to Mr. Rock that he establish an independent review of this case in order to be given a true picture of what really happened and how Canada should really be defending this case.

Mr. Allmand also made the Minister aware of the submission and recommendations put forward to the Royal Commission on Aboriginal Peoples (R.C.A.P.) by the Leonard Peltier Defense Committee, Canada, to which the commission subsequently agreed to support, sending a strong letter to the Minister asking for his "intervention on an important issue that has been on a world-wide agenda for almost eighteen years." Signed by George Erasmus, former chief of the Assembly of First Nations and Judge Rene Dussault of the Quebec Court of Appeals, the two co-chairs of the government-sponsored, multi-million-dollar commission called for an updated, review of the case.

The R.C.A.P. was established by the Government of Canada in 1991 in the aftermath of the Mohawk/indigenous crisis of 1990, with a broad mandate to investigate the evolution of the relationship between the aboriginal peoples, the Canadian government and Canadian society; and to seek reconciliation and solutions to the problems and crisis conditions affecting Canada's aboriginal peoples. Following months of public testimony, the Commission's final report of its findings and recommendations is expected to be delivered to the Canadian government by late 1994 or 1995.

The Canadian Leonard Peltier Defense Committee (L.P.D.C.) is presently forwarding all appropriate legal and political documents to the Justice Minister of Canada, including other worldwide support along with an official petition recently endorsed by 60 members of the Canadian Parliament and 55 members of the U.S. Congress.

The people of Canada have a duty to bring the Peltier case to justice. It was in 1976 that Leonard Peltier was arrested in Canada. He later applied for political asylum which was denied. Eighteen years later his final appeal before the American courts was also denied in July 1993. Support for Peltier at this appeal included an unprecedented intervention by 55 Canadian members of Parliament. Peltier's freedom now rests exclusively with an approval of executive clemency by President Clinton.

All this places an immense responsibility for all human rights conscious people in Canada to now support the demand that a fair review of the extradition takes place and that all findings are presented to the U.S. President along with a formal diplomatic request made for Peltier's return to Canada and an official objection to the conduct of American authorities during the 1976 extradition proceedings.

The L.P.D.C. of Canada has been established since 1987 as an autonomous, full-time advocacy coalition lobbying for support from around the world for justice and Leonard Peltier's freedom; always exposing the broader aboriginal struggle and notorious conditions which native people have to endure with constant violations to their rights; labelled as criminals in their own homelands if forced to defend themselves. Hundreds of cases of individual abuses, violations to ancestral land and treaty rights ranging from the racism-induced murder of Leo LaChance in Saskatchewan to the ongoing destruction of ancient nation cultures of the Mohawk people, the Alberta Lubicon Cree, the Cheslatta Carrier people of British Columbia, the Innu of Nitassinan and others. Conditions continue to deteriorate for the aboriginal peoples of North America!

It is with this in mind, that we would like to thank all people who support Peltier's freedom at this very crucial

moment. We would like to remind you again that there has never been any evidence to prove that Leonard Peltier is guilty of any crime! After many years of sacrifice, there remains no doubt in the broader world today that Leonard Peltier remains a political prisoner in his own homeland, forced to endure the inhumanity of a society which has lost its place in the understanding of true justice.

Leonard Peltier's case represents an injustice to all aboriginal people that says:

Free Peltier now!!!

Allen Rock, Canada's Minister of Justice, has recently placed Leonard Peltier's 1976 extradition under review. We ask all people to send your letter *now* to Allen Rock, Canada's Minister of Justice appealing that such a review is conducted *independently* of his department to ensure a fair and objective assessment. It is our hope that this important development will lead to a formal diplomatic request for Peltier's return to Canada and an official objection to the conduct of American authorities during the extradition proceedings.

Despite world recognition of this historic case, it continues to be difficult to build an international conscience for justice. We could do so much more if we had the financial resources and human commitment for active support. Nevertheless the awareness and solidarity is growing as Leonard's struggle as political prisoner and the legitimate demands of North America's aboriginal peoples have taken on a renewed appeal in these times of great difficulty. We are reminded that Leonard is in prison because he had the courage to defend the traditional identities of Indian peoples and their ancestral rights. We will continue until Leonard Peltier is free and appeal for your support and solidarity!

What you can do:

1.) Take a petition, get signatures and addresses and send them to:

President Bill Clinton
c/o the White House
1600 Pennsylvania Ave.
Washington, D.C. 20500

2.) Fax or write a letter to the President, see below for the demands to. Please state your urgent appeal for the President to grant Leonard his freedom through executive clemency. Fax number is (202) 456-2461

3.) Most important, send a letter to the Justice Minister of Canada, Allan Rock, condemning Leonard's false extradition from Canada in 1976. Copies of the letter should also be sent directly to Jean Chretien, the Prime Minister of Canada. (Letters mailed in Canada to MPs require no postage.) Addresses:

Allan Rock, Justice Minister
Room 448 Confederation Bldg
House of Commons
Ottawa, Ont K1A 0A6

and

Prime Minister Jean Chretien
Room 309-S Centre Block
House of Commons
Ottawa, Ont K1A 0A6

4.) Tell others about Leonard Peltier. A list of videos and books can be obtained from either of the L.P.D.C. groups.

6.) Donations and ongoing support are desperately needed to keep the campaign going. Write to L.P.D.C. Canada. Address elsewhere on page.

7.) Write:

Leonard Peltier #89637-132
P.O. Box 1000
Leavenworth, KS 66048

"If you have the courage to stand up and defend your true aboriginal beliefs, this is what could happen to you. Unfortunately this is what happened to Leonard and the only way we could ever hope to change this picture at this critical time is to openly support freedom for Leonard Peltier!" ∞

For more information, contact:

L.P.D.C. Canada
43 Chandler Dr.
Scarborough, Ont M1G 1Z1
(416) 439-1893 (tel/fax)
E-mail via APC internet to lpdcd@web.apc.org

In the U.S.

L.P.D.C.
P.O. Box 583
Lawrence, KS 66044

Points to include in letters:

For Canada: (To Minister of Justice Allen Rock)

For 18 years, since Leonard Peltier's arrest in Canada on Feb. 6, 1976, alarming questions continue to be raised about the Canadian government's role and participation in a serious international treaty violation that resulted in Peltier's unjust extradition based on false evidence manufactured by the F.B.I. and U.S. justice officials.

We would like to thank the Minister of Justice for his decision to review the Leonard Peltier case in Canada and along with millions of human rights conscious peoples worldwide, we are anxious for a full clarification, followed by remedies that would support Peltier's freedom. We strongly believe and urge you to authorize an examination/review that would be conducted *independently* of your ministry in order to ensure a full, fair and impartial assessment of the evidence and truth.

We appeal to the Government of Canada to acknowledge that all evidence submitted during Peltier's extradition proceedings was either falsified or otherwise invalid. We ask that the Canadian government present all findings of an impartial review to the U.S. President along with an official objection of the conduct of American authorities during the extradition proceedings; a diplomatic request for Peltier's return to Canada for new and proper extradition proceedings; as well as a recommendation to the United States President to grant Peltier immediate clemency.

For the United States:

As Canadians, we believe Peltier's 1976 extradition was manipulated and key evidence presented to Canadian courts by the F.B.I. and U.S. justice officials was fabricated to secure his immediate return to the United States. We are extremely alarmed at the disgraceful tactics that were used by the F.B.I. and other U.S. government officials and remain hopeful for a complete clarification and remedies now that the Government of Canada has authorized a review of the evidence relied upon in the extradition. Your own Eighth Circuit Court of Appeals had recognized as long ago as 1978 that the presentation of false evidence to a Canadian court was a clear abuse of the investigative process by the F.B.I. And it didn't end there.

Peltier's trial and subsequent appeals have been riddled with F.B.I. misconduct, including coercion of witnesses, perjury, fabrication of evidence and suppression of vital evidence. The prosecution during two appeals admitted that they do not know who shot the agents. Despite this admission and proof of government-fabricated evidence, Leonard Peltier remains in prison. We appeal for your immediate intervention for a solution that will lead to the release of Peltier. We are asking that Peltier be given an official pardon for a crime for which there has *never* been any evidence. ∞



Surviving prison — part three

Recent decades have seen a proliferation of written material and self-help groups to address various human conditions. At the same time, there has been an increase in the number of prisons and of people inside them. An analysis of the human condition inside the prisons compels me to use my own experiences to create an open dialogue toward the empowerment of prisoners and the development of a practical guide to survival in prisons. And hopefully for the personal transformation of those who desire it. This is the third in a series that is general in nature but specific to the needs of prisoners.

While it is certainly agreeable to survive a prison sentence, it is preferable to make the best possible use of any amount of time spent there. And the best thing that could happen to anyone in prison for living an anti-social lifestyle is that they transform themselves in hope of never having to return to those ugly places. We cannot deny that prison is not the best possible place to change oneself, but it can happen with a commitment and some hard work.

Any kind of change presents many questions, including some that prisoners may not like the answers to. Furthermore, there are the very real fears, such as "if I change, what will I become? Will I like it? And will others like and accept the new me?" Chances are that no matter what happens, things will get better. One way to reduce the fears, while also becoming what you prefer, is to set down some attainable goals and use a specific process to attain them.

Begin with something simple. For example, if you are spending too much time sleeping or watching the television, pick up a book and devote two hours of each day to reading. Or if you figure you may be smoking far too many cigarettes than is necessary, reduce your daily intake. Starting today, make a note on paper of how many you've smoked. Tomorrow, make sure you smoke one less than today. And the day after, again smoke one less. Keep reducing the number smoked per day until you have reached an acceptable level. Or better yet, you could keep going until you have quit altogether. The important thing is to keep a daily record using pencil and paper. Each time you notice that you have reached a specific goal, check it off on your list and give yourself the pat on the back that you deserve. Pretty soon, you can start working towards goals you have chosen for making other important changes.

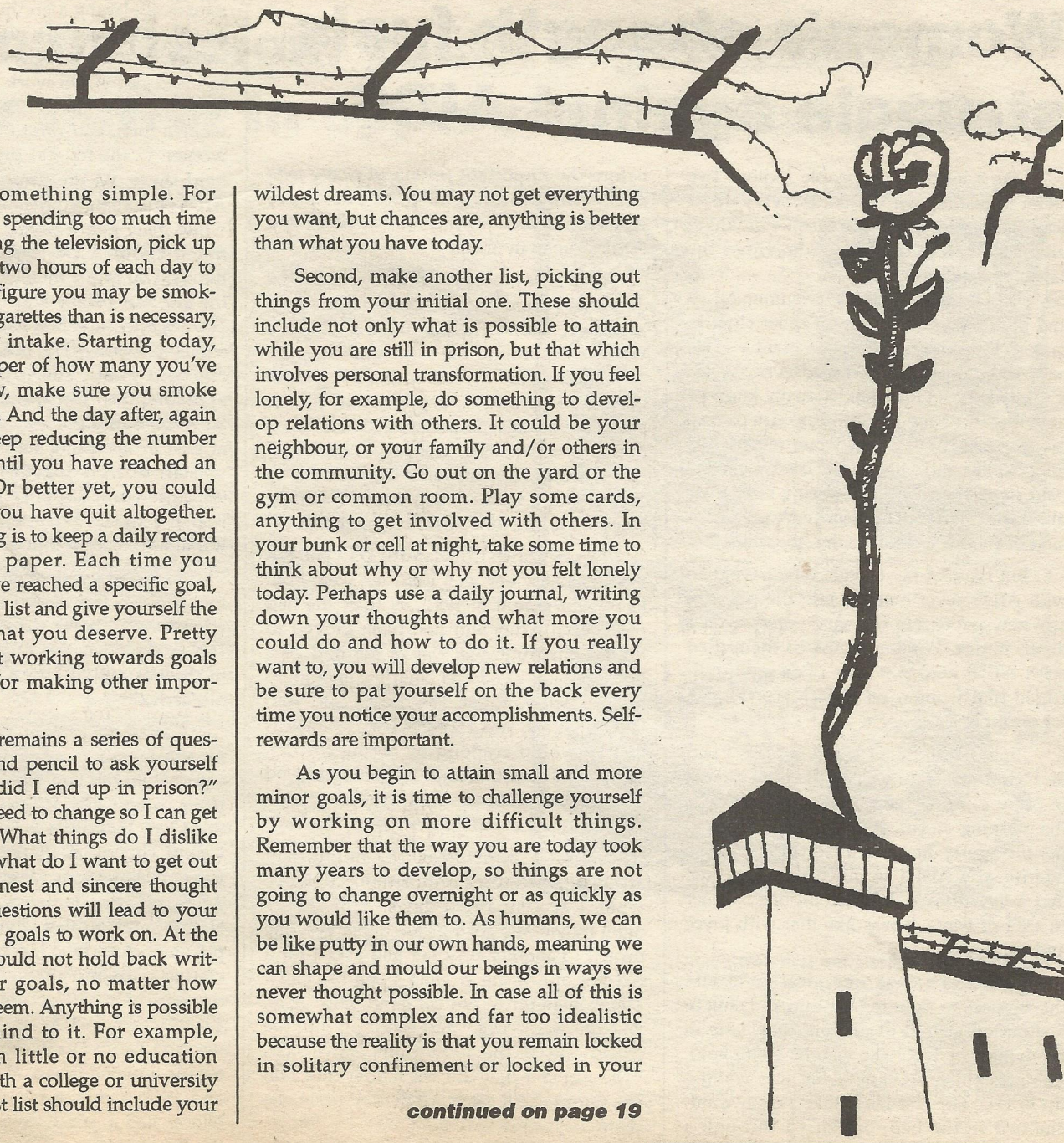
Initially there remains a series of questions. Use paper and pencil to ask yourself things like "How did I end up in prison?" What things do I need to change so I can get out and stay out? What things do I dislike about myself and what do I want to get out of life? Careful, honest and sincere thought to answer these questions will lead to your developing a set of goals to work on. At the beginning, you should not hold back writing down all your goals, no matter how remote they may seem. Anything is possible if you set your mind to it. For example, many people with little or no education have left prison with a college or university degree. So your first list should include your

wildest dreams. You may not get everything you want, but chances are, anything is better than what you have today.

Second, make another list, picking out things from your initial one. These should include not only what is possible to attain while you are still in prison, but that which involves personal transformation. If you feel lonely, for example, do something to develop relations with others. It could be your neighbour, or your family and/or others in the community. Go out on the yard or the gym or common room. Play some cards, anything to get involved with others. In your bunk or cell at night, take some time to think about why or why not you felt lonely today. Perhaps use a daily journal, writing down your thoughts and what more you could do and how to do it. If you really want to, you will develop new relations and be sure to pat yourself on the back every time you notice your accomplishments. Self-rewards are important.

As you begin to attain small and more minor goals, it is time to challenge yourself by working on more difficult things. Remember that the way you are today took many years to develop, so things are not going to change overnight or as quickly as you would like them to. As humans, we can be like putty in our own hands, meaning we can shape and mould our beings in ways we never thought possible. In case all of this is somewhat complex and far too idealistic because the reality is that you remain locked in solitary confinement or locked in your

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Spinning in the cycle of abuse

Last night around nine-thirty, I was looking out towards the lake, the small glimpse of it that I can see from my cell out over the south wall between the shop buildings and the East Cell Block (ECB). I observed, somewhat bewildered, a Correctional Services Canada (CSC) bus pull up directly below the window and watched several Darth Vader types disembark and enter the north door of ECB, otherwise known as the Regional Treatment Centre (RTC).

What interested me more than anything at this point is that as security staff appeared en masse, a woman came out of the building with a video camera and recorded the whole affair. The Darth Vaders got back on the bus and then came out with a prisoner in shackles and cuffs. It was a woman in what appeared to be a bath robe! As the exercise was repeated five times within about twenty minutes, it dawned on me that these were the five women from P4W (Prison for Women) who had been involved in last week's incident there. There had been talk about them being shipped to the Special Handling Unit at Millhaven, which did not seem logical at all, so an area must have been set aside to isolate them in the RTC.

It saddened me to watch the whole affair, but I guess it was some kind of morbid fascination that prevented me from turning away and returning to my cell. All five of the women seemed tiny among the Darth Vaders in full riot gear, with four-foot billies, ready to pounce on the prisoners they were obviously afraid of, even though the women were individually restrained and transported in separate cages aboard the bus. All I could think about was the sense of desperation that they each must have felt, the feelings of a lack of purpose that would cause anyone to lash out physically at the swine in a max institution, where you know there is

nowhere to go but with a beating to the hole. Oh sure, you might get your licks in, and it is alleged that some of the swine were stabbed by HIV-infected needles, but the bottom line is that eventually they are going to get you alone and beat you. News reports during the past week indicated that the women had been in restraints in the hole as they had been throwing body fluids and feces at their tormentors.

It is not too often that a prisoner wakes up one morning to decide that today they are going to assault one of the pigs — to infect them with HIV. In this case, there were five women involved, so it is even more difficult to assume a kind of collective madness. There is more to the situation than meets the eye, but any prisoner can figure it all out by simply recalling their own feelings of a loss of dignity, losing sight of hope and reacting to the seemingly endless provocation by security staff who view prisoners as some kind of social waste.

Another factor underlying this whole affair is the struggle regarding HIV/AIDS in prisons. No doubt, some of the women now isolated a mere hundred yards from where I sit writing this are either HIV+ or know other prisoners who are. It is one thing to be imprisoned, but another to know that because of ignorance, apathy, negligence and fear that you might die even though chances are that with proper treatment and care, your HIV+ status need not be fatal.

For nearly ten years, prisoners and their supporters have been responding to the very real crisis situation of HIV/AIDS in the prisons. The results have been half-measures with the introduction of condoms in some prisons and education in others. But if there was an effective education for both prisoners and staff, people would be aware that it is highly unlikely that anyone

could contract the virus from being stabbed with a needle. If the policy makers simply listened to the groups who have been pressing for effective education, treatment and preventative methods and to prisoners' frustrations and fears, instead of wasting more resources and time on inaction, prisoners would not be getting themselves into such desperate situations as the P4W five.

Being unaware of their identity, I cannot even guess as to how or why these women ended up in prison. But I am informed that all five of the women had been involved in a reign of terror among prisoners and staff at the women's prison for some time. More than likely, many are relieved to know the women have been isolated and some semblance of peace will soon prevail in the prison — if there ever can be such a thing as peace in the dungeons of danger and despair. Isolating problems, however, will not make them go away, therefore; the objective must include finding some solutions to the problems of why there is such violence in society and in prisons. More than likely, these women are survivors of abusive families or husbands as it is known that many women are in prisons for merely protecting themselves and that people who are violent had to learn that behaviour somewhere. It is not too difficult to conclude that the harms of punishment in a condemned penal facility such as P4W also played a large part in the incident leading up to this involuntary transfer as well. Prisoners often acquit themselves with the honour of the tormented, and as a result do not see their acting out violently as perpetuating the very abuse they survived. They are unaware of the fear and anger they are responsible for. "Is not the guilty oftentimes the victim of the injured?" And by isolating them without some kind of guidance that includes caring and healing, prisoners can never be expected to rise above the pain, hurt and rage that causes them to act out and hurt others.

Getting into difficulty with the law and engaging in anti-social behaviours reflects

not only contemporary social malaise, but also that survivors of abuse typically become underachievers, have emotional problems, lack empathy and conscience at times and are unco-operative with authority figures. Many have no understanding that what happened to them was wrong; abuse was all they knew and learned. Putting people in prisons merely compounds all of the above. And then you have incidents wherein prisoners lash out at their keepers and public hysteria cries, "You see! These people are dangerous and must be locked up." At the going rate, there's going to be a time when half of our population is in prison while the other half is either providing services to them, or guarding them.

Struggling to reduce the harm of punishment within the existing legal and political framework has come to no avail. Yes, there have been prison reforms and many are voicing their disapproval of the system of criminal justice that seeks revenge through punishment instead of repairing any harm done through crime. Some are even getting involved as they recognize that there must be community responsibility before there will be social justice. There have been some effective grassroots initiatives as people see the need for social development programs as the true solutions to crime. Obviously, it all hasn't been enough. As long as prisoners feel the need to attack their keepers, and prey on their peers, we are collectively failing in our responsibility to each other and ourselves. "As a single leaf turns not yellow but with the silent knowledge of the whole tree, so the wrong-doer cannot do wrong without the hidden will of us all." How many more are we going to have to imprison, how many are going to have to risk their lives and how many more are going to have to die in the prisons before we say that we have had enough? ~

Zoltan Lugosi

Zoltan will be out the end of June. Write:

Zoltan Lugosi
P.O. Box 238, Stn B
Toronto, Ont M5T 2W1

Women's strength fuels struggle against AIDS

Like a lot of other people I know, I've taken to reading the obituaries every day. I scan the page looking for ages — anything under 60, I stop and read. Sometimes the cause of death is cloaked in code — "cancer," "respiratory disease," "pneumonia," — and then I have to search for other clues in career or survivors. When it's plain — "He had AIDS" — I stop and read every word. It's only very seldom that I actually know or have heard of the person. I'm just paying my respects. I hope that when my friends Eliot Espana and Mike Riegle died, someone paid them the respect of poring over their obituaries, committing to heart the scant facts of another life lost to the epidemic.

But most of my friends who have died with AIDS never made it into the pages of any newspaper. No obituary; rarely even a death notice. Women. Some of them died with AIDS before it was even acknowledged that women get HIV. Joyce Cooper, for example.

I met her in the D.C. Jail in 1988. I was on lock-down status. She defied the guards in order to bring me a hot cup of coffee in the morning. In jail, you tend to get close to people pretty fast, because things are so intense, you spend so much time together, and your survival depends on one another in a lot of ways. It was like that with Joyce and me.

Joyce had a clear, uncynical smile, and the strength to fight to be a human being in a situation geared to prevent that. Late in the winter of 1988, she caught a bad cold. The next thing she knew she was waking up in D.C. General Hospital's prison ward, chained to the bed, breathing through a mask. When a doctor finally visited her he told her, "What's the matter with you, don't you know you have AIDS and you're dying?" By the time I saw her again, back on the cold, damp unit at the Jail, her smile had collapsed into a haunted, terrified look.

One Monday morning, following a long, icy weekend during which we'd been locked in our cells for most of every day, Joyce sent someone to get me. I ran downstairs to her cell and found her soaking in sweat, moaning with the pain of a high fever. The guards locked themselves in the bubble (their command post) and locked down the whole unit. Joyce and I refused to go into our cells. We sat in the metal-benched dayroom, where I cradled her in my arms, demanding to see a P.A. I asked the guard to come out from behind the glass to look at Joyce, to feel her skin to see how hot she was, so that there could be no doubt that this was an emergency, and immediate medical assistance was needed. The guard wouldn't even answer me — too scared to open her mouth or look me in the eye.

Finally a P.A. came to the unit for the regular sick call. I was able to convince her to look at Joyce, whom I'd carried back to her cell, too weak to walk or sit or lie on the metal bench. The last time I saw Joyce she was being wheeled out of the unit on a gurney. Knowing the loneliness awaiting her, I had no means of managing the heartbreak. I've never learned to do it any better in the five years since.

Joyce died a few months later. She'd been released not long after that crisis in the Jail, because her sentence was up. I can only imagine the bleakness she encountered outside. Her family, who tried to protect her, was utterly unable to find resources for a woman — especially an African American woman — with AIDS.

The virus blind-sided Joyce. She didn't have a chance to choose resistance, she didn't have enough time and back-up to exhibit her nobility in the face of AIDS, because she never saw it coming and hardly knew what it was when it hit. This was

before the important option of *living with AIDS* was available to poor people, to women, to Black people, and certainly to a Black woman in prison.

Like many people on the outside, the only way I could begin to deal with my grief over Joyce — and Theresa, and Eliot, both of whom died around the same time as Joyce — was to throw myself with a vengeance into AIDS education, support, and (to the extent it's possible in prison) activism. In so doing, I've met some strong, courageous, at times heroic women; some frightened and inconsolable women; some new forms of inspiration, and new forms of heartbreak.

I knew Dawn Copeland at D.C. Jail, but I didn't know her well until we were both at FCI Lexington in 1991. By then she had full-blown AIDS and had been moved to the hospital unit. She was in her mid-20's, but was wide-eyed and childlike enough to seem much younger. She didn't care who knew that she was HIV-positive, as long as people would respond by caring for her. She craved attention and support and loved to be babied. That was fine with some of us — we poured our anguish in attentiveness.

Dawn's impishness did an end-run around the bigotry and prejudice. Once when I accompanied her to a Saturday night movie, she got a gleam in her eye. She turned to another prisoner and asked for a red-hot out of the woman's bag of candy. The woman thrust out her hand, said "here, take the whole bag," and eased off into the crowd outside the auditorium. Dawn said, "The stupider they are, the harder they fall. She thinks she'll catch AIDS from me if she shares her candy with me."

"Work it, sister," I said.

And she did, feeding her sweet tooth and her affectionate nature. She didn't want to deal with her medical problems — not that she could have done much in the way of controlling her own health care in those conditions — preferring to trust the doctors and be taken care of by others. Dawn finally went home to D.C., her sentence completed. She lived only a short time after her

release. By letting a group of us take care of her, shower her with attention, she left a wake of sentiment on which we could begin to build our AIDS work at Lex. That was quite a contribution. Lex held about 1,800 women then, and most of the HIV-positive women in the federal prison system were held there. At the time I arrived at Lex, AIDS education at orientation consisted of a white male guard saying, "I can't tell you much about AIDS, but I'll tell you two things: you and I might not like it, but it's the law that people with AIDS can work in Food Service; and don't share an apple with someone with AIDS, because the skin can cut your gums, and if they bleed on the apple and then you bite it, you'll get AIDS." So AIDS education was drastically needed at Lex. By accepting support, Dawn helped us start to work together to initiate AIDS education and support. I don't think she realized that. I wish she had, because it might have been a comfort to her.

Geri Norwood spent time in D.C. Jail, too. She was transferred to Lex at the same time I was, in January of 1991. Unlike Dawn, she never got to go home. She died in the hospital at Lex, a few months after our arrival.

Geri chose to fight aggressively, with a lot less hugging and cuddling than Dawn. Geri would tell you what she wanted; then if you didn't give it she'd say "fuck you." She knew that ultimately she was in a very lonely situation. Picture yourself as an African American woman prisoner with AIDS, suffering from "mysterious" gynecological problems that were dismissed by the prison doctors, who ignored both the excruciating pain and the fact that these were opportunistic infections, part of AIDS. There was no AIDS support group at Lex yet, and Geri's main support came from a terrific life-long friend, also a prisoner there, and from a prison Chaplain. Her friend, Niece, had to sneak to see her (at that time, the hospital unit was out-of-bounds to the rest of us; that changed as we began the AIDS work). The medical staff staff treated Geri as a hostile, uncooperative prisoner/patient, because she didn't meekly accept their diagnoses, judgments, and their pressure to let them operate. She died as she lived, deciding for herself, fighting for herself. The fact that she'd had to

wage so much of that fight all alone was part of what compelled a few people to join in the formation of the "A Team," an AIDS education and support group at Lex, late in '91.

Much of the spirit and strength to make the A Team work came from two prisoners with AIDS at Lex, Rosalind Simpson-Bey and her dear friend Doloris Hatcher-El. For a long time, Roz and Doloris were the only two women at Lex who talked openly about having AIDS, insisting on being respected, making it clear that they were in the process of living, not dying, and that the problem wasn't with them for being HIV-positive, but with those too ignorant to deal with that. This was at a time (still pre-



CDC recognition of gynecological diseases as opportunistic infections) when "she's got AIDS" was a behind-the-back curse at Lex, as at most prisons. Doloris and Roz together provided a daily example of faith in life and the strength of women overcoming fear and prejudice. After Doloris left Lex to be released from prison in D.C., Roz provided the political and spiritual heart of our AIDS work, standing in the Chapel addressing an audience of 400 women, saying "I am living with AIDS, and so can you. We have to conquer deathly ignorance with the spirit of life."

Doloris went out of prison and, until she died last year, she spread that strength, doing HIV/AIDS education and support through a D.C. organization, The Positive Woman, Inc. That organization has played an important role in bringing resources, information and support to the African American community in the fight against AIDS. Happily, Roz is alive and active still, recently freed in D.C. on "compassionate release."

Shortly before I was transferred from Lex to the Shawnee Unit, FCI Marianna, I was asked to write out a dying woman prisoner's Last Will and Testament to her small son. I hadn't known Yvonne well, and I only spent a few hours with her in her hospital cell. When I returned to show her the completed document, she was asleep. I sat down and waited until she woke up — ashen, sunken, emaciated, confused. I sat with her and held her as long as I could, until she fell back asleep. In the overheated stuffiness of that cell, I thought about the times when, as a child, I would awaken in a fever of measles or some other childhood disease, hurting and miserable, to see my mother sitting reading across the room...just sitting there, having taken the day off to be with me. And I thought, that's such a simple thing, but what a difference to awaken in a prison cell all alone, with only death watching over you.

I have known and loved all these women, along with others who have died, about whom I can't write because they kept their HIV hidden to the end, and many others who are still fighting. It's funny how enormously thankful you can be every day for your friends' lives when those lives are threatened. The high point of my days now is the moment when I can call Roz and hear the vibrant strength of her voice, laugh together, and tell her how much I love her. It has been on these women's lives and deaths that prisoner peer advocacy AIDS programs have grown in Lexington and other federal women's prisons. This work has enabled other HIV-positive women prisoners to take a little more control over their health, to live a little better and to be more at peace. But we are so limited by prison conditions and the oxymoron "prison health care" that the demand for release of all prisoners with HIV and AIDS is the only humane and reasonable resolution to the problem of AIDS in prison.

To all who read this, in memory of Joyce, and Dawn, and Geri, and Doloris, and Yvonne, and too many others: fight for the release of all prisoners with HIV and AIDS.

Laura Whitehorn
anti-imperialist political prisoner
FCI Marianna, Shawnee Unit



C.S.C's "Manhattan Project"

Because the authorities in federal prisons frown on prisoners enlightening outsiders I will not be able to tell you who I am. So, to "qualify" myself, I will say that I am a prisoner serving a life sentence with over twelve years of my sentence completed. When I first started this article, I was going to write my gripe and leave it at that. In doing so I would have been perpetuating, as well as assisting, the narrow minded individuals who, by their own ignorance, and lack of foresight, are creating a future of escalating violence! Therefore, I have decided to do my part to enlighten and educate by saying a little more than just what is bothering me.

To the reader who has an understanding of the Correctional System's framework or who has no knowledge of the "System" but cares about the future, I have a word of advice. Take a more active role in educating the single minded activist who is simply out for retribution. That approach has not been effective in the past, and will not likely result in positive changes in the future.

There has been an alarming number of "detentions" in the penitentiary system since the inception of Bill C-67, many involving first-time prisoners and individuals who have successfully completed treatment programs. This fact is contributing to a significant rise in levels of frustration, fear, and anger in the prison population — especially in light of the retroactivity of such legislation. The new Bill C-36 (Correctional and Conditional Release Act, see stories in previous two issues, *ed.*) states that a prisoner is entitled to statutory release unless there are "reasonable grounds" to suspect that a prisoner is "likely to re-offend, causing serious bodily harm or death prior to warrant expiry." The notion of "likelihood" must be based on some significant substantiation (e.g. the individual's recidivist rate, or his institutional behavior) — not simply on the fact of an individual's original offence. However, many detentions are based solely on a Case Management Officer's personal opinion and his/her miraculous capacity to predict the future of another individual's life — a capacity that even the best trained psychologists and psychiatrists do not have. Years of an individual's life are at stake. Any "reasonable grounds" presented by Case management must be substantial enough to considerably outweigh a prisoner's "entitlement" to statutory release.

a) What possible "reasonable grounds" can be offered to detain a first-time prisoner who has successfully completed the Correctional Service of Canada's (CSC) recognized treatment programs, and two thirds of his sentence?

b) Why is it left, for all intents and purposes, to an "unqualified" individual (a Case Management Officer) to make the determination that an individual should or should not be referred for detention? Why not leave that decision to a *qualified* psychologist or psychiatrist?

c) Why are unqualified Case Management Officers allowed to disregard the opinions of qualified mental health professionals, in favor of their own personal opinion?

d) Why are unqualified Case Management Officers allowed to "interpret" (or reinterpret) psychological and psychiatric assessments and draw their own conclusions about the information contained in the reports?

2. Treatment programs are encouraged at Warkworth Institution (in some case, prisoners are coerced) by Case Management Teams, yet in many cases the Case Management Officers place very little weight on the effectiveness of the treatment programs. Further, treatment programs at Warkworth are not staffed by *registered* psychologists.

a) What is the purpose and incentive for taking a treatment program if the final result is that the individual will still be detained?

How can "detention" be viewed as a logical and progressive extension of a supposedly life- and behavior-changing treatment program?

b) What is the incentive for an individual to take a treatment program after he has been detained?

c) Why are *qualified* psychologists (i.e. registered by the Ontario Board of Psychologists) not being hired by Correctional Service of Canada (CSC) to provide the necessary mental health program required by the prison population?

d) Why are unqualified Case Management Officers allowed to "influence" the outcome (results) of an individual's treatment program (i.e. in terms of risk analysis)?

e) Why are prisoners punished or coerced with "0" pay, or being "shipped out", when they refuse a treatment program? According to the Mental Health Act, no individual is *required*, or shall be forced, to take treatment of any kind.

f) Why is taxpayers' money being spent on treatment programs (Warkworth Sexual Behavior Clinic, Anger Management Cognitive Skills, etc.) when the Case Management officers, and other CSC staff openly maintain that, in their opinion, such programs are not effective?

g) Why is it that the Case Management message is ambiguous? (i.e. "We want you to take these programs, but in our estimation they are of no value in determining your risk.")

h) Why is it that any "negative" psychiatric or psychological assessment of a prisoner is beyond reproach and highly credible; while a "positive" psychiatric assessment of the same prisoner is highly suspect and very likely inaccurate in the opinion of the Case Management Team???

3. The Case Management program is supposed to be part of a process which fosters prisoner participation in designing a "plan" or strategy for the prisoner's period of incarceration and eventual release into society. For the most part, prisoners are *told* what to do, and the prisoner's own suggestions are disregarded. Many Case Management Teams at Warkworth are staffed by poorly or inadequately trained individuals with no formal education in psychology, sociology, or criminology. The secretarial pools, or security staff, seem to be the major sources of new Case Management officers. Further, there is a distinct lack of accountability on the part of Case Management officers in terms of paper work (i.e. parole applications, community assessments) not being processed on time for parole hearings, etc.

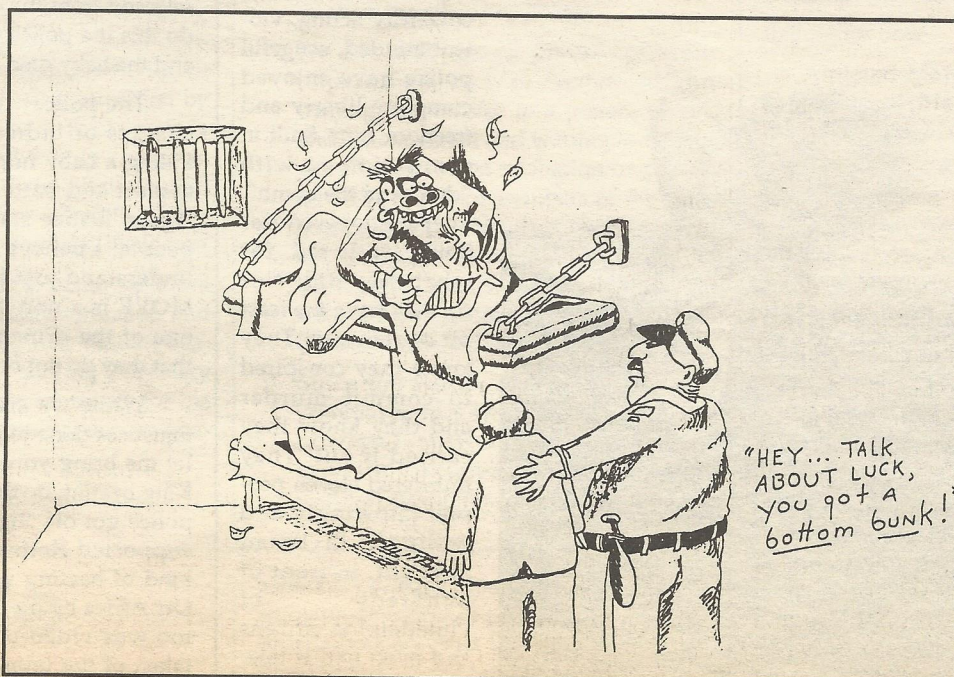
a) Since Case Management officers are responsible for making long-term decisions about prisoner's lives, why is there not a higher standard of professional qualifications applicable to such a position?

b) Prisoners are often told that they will receive no support for advancement through the "system" until certain pre-conditions are met (e.g. treatment programs). In many cases, once the conditions have been met by the prisoner, the Case Management Team arbitrarily withdraws their support and sets out new pre-conditions. This carrot-and-stick approach erodes any confidence

that a prisoner has in the Case Management Team process. Why will Case Management officers not agree to stipulate, in writing, the nature of their support, and the conditions upon which that support rests? Why are Case Management officers not required to honor their promises, or verbal assurances, after a prisoner has complied with all the necessary conditions of the "plan" or Case Management Team strategy?

c) Why are many Case Management officers more concerned with protecting their job than in doing their job? There is almost a paranoia on the part of Case Management officers at Warkworth when it comes to supporting individuals for release into the community. The "cover-your-ass" principle seems to be the predominant rationale for making decisions — just look at the statistics on "detentions" at Warkworth, which are the highest anywhere.

d) In many cases, decisions about a pris-



oner's future are made by one individual, the Case Management officer, and those decisions are "rubber stamped" as the decisions are passed down the bureaucratic line. What safeguards are in place for a prisoner where a Case Management officer "personalizes" a case and subjects a prisoner to unreasonable demands or makes biased or bigoted decisions? Why are Case Management officers always right, and the prisoner always wrong???

e) Why are prisoners not permitted to attend Review Boards when decisions are being made about their future and to ensure that accurate information is being conveyed by the Case Management officer?

f) Why do Case management officers misrepresent facts (i.e. reinterpret history) on Progress Summary Reports; and why is it so difficult to have obvious misrepresentations reversed after they have been put down on paper?

g) Case Management officers change positions far too often resulting in a distinct lack of continuity in any meaningful Case Management process. Many prisoners have had over a dozen different Case Management officers during their period of incarceration. Further, there is very little regular contact between Case Management officers and prisoners.

4. The CSC has maintained that certain programs must be curtailed or cut back because of lack of funds (education and training, and psychological services, for example). Here are some financial implications attributable to "detention". When Bill C-67 was introduced it was stated that "gating" would only apply to approximately 30 individuals across the country. To date, almost 1000 individuals have been detained in federal institutions. If the average length of detention is two years, that represents 2000 man-years of incarceration. At \$50,000 per man-year for incarceration in a federal institution the total cost is \$100,000,000 (that's one hundred million dollars) for two years. At the end of the two years (on average) the prisoner walks out of prison no bet-

ter off that he was two years earlier, and perhaps considerably more bitter than if he had been released on statutory release. The population is no better protected; in fact the prisoner now has no supervision. If the CSC was not so frenzied about the use of detention it might appreciate the benefits of curtailing its use.

The government could take half of what it will cost them to detain prisoners and use that to hire qualified psychologists to initiate meaningful and productive treatment programs (not research programs) for prisoners prior to their statutory release dates. Such programs would benefit both the prisoner and society. \$25,000,000 per year toward treatment programs could go a long way to affecting behavioral change in prisoners. The government would also realize a twenty-five million dollar per year saving.

a) What are the CSC arguments that there is not sufficient funding available for meaningful and beneficial programs???

b) And, given the cost of detaining prisoners, how does the CSC justify the use of detention, financially or ethically, in terms of the personal cost both to prisoners and society in general?

c) What sort of sound reasoning, or lack thereof, (putting aside the catch phrase "protection of society" — since that is not ultimately a benefit derived from "detention" alone) is the CSC using in allowing the glaring overuse of detention referrals??

5. In the early 1980s, when the population of Warkworth Institution was approximately 400, Unescorted Temporary Absence (U.T.A.) and Escorted Temporary Absence (E.T.A.) programs were recognized as beneficial and an effective means of allowing prisoners to take a step forward on the release route. At that time, almost 1/4 of the population was granted Christmas passes, and it was virtually unheard of for a prisoner not to be granted a humanitarian pass to attend a family-related funeral. Now that the population has increased to almost 700 prisoners, only about 7 to 10 individuals are granted Christmas passes each year (a significant decrease from 25% to 1%), and other individuals are refused humanitarian passes to attend family-related funerals (a CSC practice that is nothing less than unconscionable).

a) With a success rate of 99.9% on U.T.A. and E.T.A. programs, why have these programs been so strictly curtailed?? There is no program in the general population of society, or in the bureaucratic machinery of the CSC, which has a success rate even remotely comparable to that of the prisoners who are released on U.T.A. and E.T.A. passes. Why is the CSC not promoting that benefit and success of such programs and allowing more prisoners (not fewer) to take advantage of such positive programs?

b) Regarding humanitarian passes. How does the CSC expect a prisoner to show remorse or compassion for his victims, when the CSC is not willing to show compassion for him during a time of bereavement?

c) Why are pass programs looked upon by many Case Management officers, and Case Management Teams, as "meaningless" in terms of assessing individuals for future release?

6) Why is Warkworth Institution being used as a warehouse or "dumping ground" for long-term prisoners? Why are viable early-release programs not being formulated and utilized on a more frequent basis for long-term prisoners? Why are long-term prisoners' concerns being sloughed off until

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On a MOVE...

The title of this article is: On a "MOVE" simply because it supports MOVE and MOVE stands on the power of truth and the contents of this article is the truth.

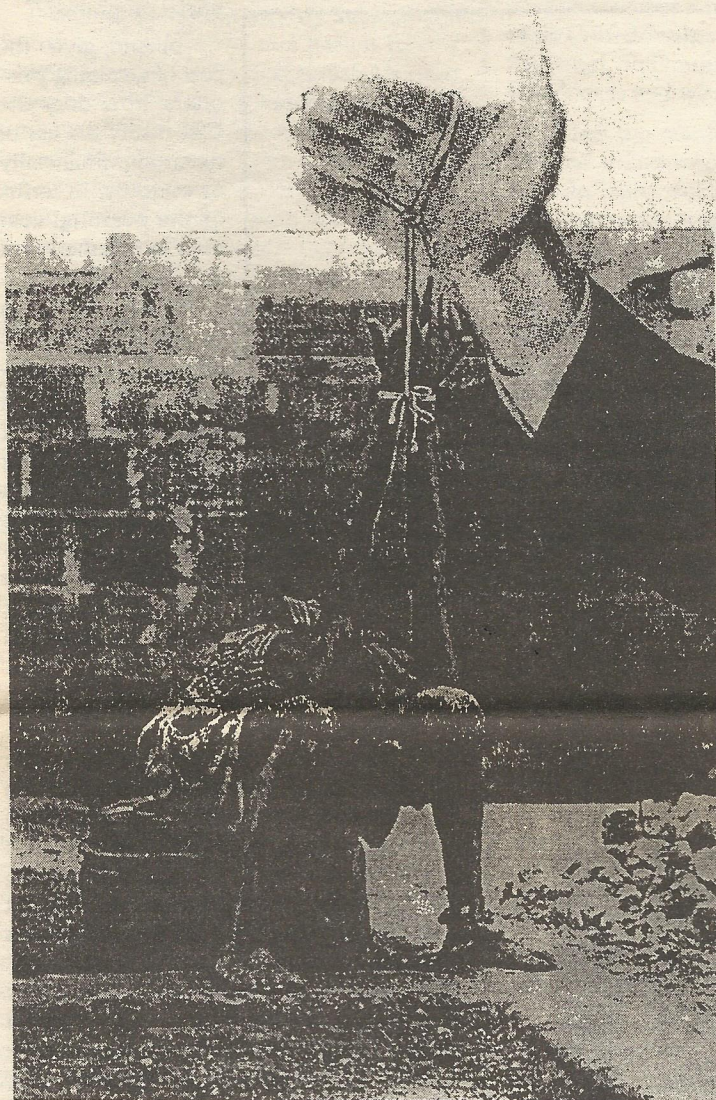
Because the City of Philadelphia, Pennsylvania became known on an international level to people all over the world on May 13, 1985, because of the bombing of the MOVE people by the Philadelphia Police Department and the city political power structure in general. This event became even more historic than the signing and composing of the Declaration of Independence and the ringing of the Liberty Bell, which is mostly known of on a national level. I believe it is always important to remind the society and remember that MOVE has not yet received due justice

regarding that unfamous event in full and this event, (although infamous and unlike the so-called "famous" event of the historic signing of the Declaration of Independence) has also been officially recorded in the World Book of Recorded Historical Events.

Therefore, the bombing of MOVE and the mass murder of eleven Philadelphians, including innocent children, evidently is not to be forgotten either.

On the 13th of May of this year, 1994, it was nine years since the bomb was dropped on the MOVE-13 in Philadelphia on Osage Ave., killing all except two, — Ramona Africa and Birdie Africa, a MOVE child who was saved by Ramona. It has been nine long years that those insolent, arrogant,

c o l d - h e a r t e d , supremacist-minded cowardly acting, violent-minded, vengeful police have enjoyed complete liberty and freedom from fault in connection with "dropping the bomb". They do not even fear being indicted for what they did! Nor do they have the least bit of remorse! They know they conspired to commit murder and they know they carried it out! They murdered eleven people, knowingly and willingly in broad daylight, in front of hundreds of Philadelphia citizens and even had it televised and broadcast! Just who the hell do they think they are to take it upon themselves and defy justice, make their own personal decision to drop a bomb on American citizens and watch their home burn and "give orders" not to extinguish the fire and "give orders" to shoot anyone who tries to escape



the burning house! What's going on!?

Let us be real serious about this. How can we allow anyone to get away with such a bold, deliberate, unjustifiable act? Why should they just walk away and be well satisfied with what they did, fearing nothing?

I solemnly believe it is important for the public to know and to remember that there are other so-called "officers of the law" who have yet to be brought up on charges stemming from as far back as 1976 when the vicious "Rizzos Rambos" (the Philadelphia police under Frank Rizzo who later became Mayor) murdered the infant child of Jannie Africa by grabbing her, tossing her to the pavement with her infant child (Life Africa) still in her arms and then kicking and stomping her even though the infant was still clutched in her arms, just because the Police wanted to get to her husband so that they could beat the hell out of him for making too much noise while greeting some of their family who was just released from the city jail. In the attempt to do this the police crushed the infant's head and the baby died as a result!

The police were never brought up on charges or indicted for "infanticide" or killing a baby nor were they charged with assault and battery on unarmed citizens. Again, justice stands unserved to MOVE people! I believe the police do not really understand just how lucky they are that MOVE is a non-violent organization and one of the principles of MOVE people is that they do not believe in killing!

While we are reviewing some of the injustices done to MOVE through the years, let me bring your attention to the Rodney King beating by the Police. Even though the police got off "lightly," at least the public supported Rodney King. Well, the same kind of beating was also given to Delbert Orr Africa by the Philadelphia police and it too was video-taped! Plus, photos were taken of the unmerciful, animal-like, wild, hate-filled, vicious, blood thirsty, vengeful beating of Delbert Africa by more than two or three police. They beat him with clubs, rifle butts, steel helmets, their hand guns, their fists and their boots, plus calling him racial slurs and other degrading, disgusting, foul, nasty, profane names and spitting on him too! All right in broad daylight again, and in front of T.V. cameras, video cameras, news reporters, children, and the general public, with most all of them being black people! Yet, no one did a damn thing to support Delbert Orr Africa! and "unlike Rodney King", Delbert was not high on any alcohol or any drugs. MOVE people do not

do alcohol or drugs. The MOVE people were arrested for fighting against oppression and injustice, not for running a red light because of being high on drugs and alcohol! So, this tells us that people need to "wake up" and take another look at what they should be raising hell about and what is really beneficial to them to support!

MOVE took beatings, bombing, and loss of their lives and their children's lives fighting for a "worthy cause", fighting for all of the oppressed, poor and unfortunate people. So why is it that you refrain from supporting MOVE? Why not raise the kind of hell for MOVE that was done for the Rodney King incident? Why did you not go on a wild rampage against City Hall and the Police department after the seizure of Delbert Orr Africa by those racist, vicious, violent, bloodthirsty, cracker Police who beat him in front of your face and you saw with your own eyes that it was unnecessary for them to do it! Delbert Africa had surrendered and was unarmed, alone and had his hands raised high above his head! Why did he receive such physical abuse and bodily harm? This was a cause for you to take action in support of one of your own kind being deliberately violated with open hate being displayed by the Police and malice and openly manifested racial hatred coming out of the Police officers' mouths and their hearts! When they did that to Delbert Africa they had all of you in mind and you know it as well as you know your own name!

Why did you not tear up and burn up the city of Philadelphia after the bombing of MOVE and the deliberate burning to death of the MOVE 11 (including children)? People in Los Angeles did it for a black man who was nothing but a regular satisfied citizen and a drug addict and alcoholic who was not fighting for anything but his own pleasure!

Now, as far as those of you who think MOVE people were wrong, then just what were they wrong about? Were MOVE people wrong because they rebelled against Police brutality? Were MOVE people wrong because they rebelled against the Judicial System because of the way the Philadelphia Courts treat poor people and black people and any other people who do not have money for a well versed, prestigious lawyer "who knows his stuff" and who "knows the right people" and who may have friends in the power structure, etc.?

Are MOVE people wrong because they do not drink alcohol or do drugs? Are

continued on next page

The conflicting truths of the Death Penalty

Does the death penalty deter murder and make society safer? No. The death penalty has never been shown to deter murder better than a lengthy prison sentence. In fact, there is evidence that capital punishment instead has a brutalizing effect on society. A study of execution and homicides in New York between 1906 and 1963 concludes that each execution "adds roughly three more to the number of homicides in the next nine months of the year after the execution." Society's use of capital punishment sends a message to the citizens, and the children, that the use of violence is acceptable in dealing with conflict.

Won't we save money by executing people? No. The cost of capital punishment is enormous. A study by the New York State Department Public Defenders Association puts the cost of litigation in a capital case well more than twice the cost of life imprisonment. Capital cases use up a disproportionate amount of the state's budget. The money used for executing (murdering) a human being would be more effectively used for crime prevention and aid to victims of crime.

Isn't execution a just punishment for murder? No. Of the 20,000 murders that occur in the U.S. each year, only 1% result in death sentences. Which 1% depends largely on the effectiveness of the attorney, and also often depends on ability to pay. Other significant factors include the race of the victim, the race of the offender, the make-up of the jury, the location of the trial, and the discretion of the prosecutor. In 1972 the U.S. Supreme Court banned the death penalty because it was "arbitrary and capricious." Although they rewrote their guidelines, the problem of unjust execution still exists, with a disproportionate weight on the poor and racial minorities.

What about the victim and his or her family? Killing the killer may satisfy society's thirst for blood, but it does nothing to help those who have been harmed. So why not direct that energy generated by your anger into programs that will provide ongoing support to those who have been victimized.

What else can we do with murderers if we don't kill them? There's no doubt that for the safety of society, violent offenders

need to be segregated for as long as they are dangerous. Long-term confinement is one alternative. All of Western Europe, Canada, most of Latin America, and many states in the U.S. have abolished the death penalty with no subsequent rise in crime. In fact, those states that do not execute have lower rates of murder than those which do. Societies function well without using capital punishment.

Doesn't religion support the use of the death penalty? No. Old Testament Bible passages are often used to support capital punishment. But Old Testament scholars agree that in an age when the death of one person was avenged on an entire family or tribe, "an eye for an eye" was actually meant to limit, not encourage vengeance. Often overlooked is Matthew 5: "You have heard it said, 'an eye for an eye and a tooth for a tooth,' but I say unto you, do not resist him who is evil ... Love your enemies and pray for them that persecute you." Now Jesus is supposed to have said this! Or was this used to control slaves and others who were being persecuted? Today, a predominant number of religious bodies have taken a position opposing the death penalty. No person is beyond the transforming power of the grace of god, and by no stretch of the imagination can you conceive of the role of executioner to be a Christian Holiday.

Now, in ending this conversation with the ones of you that support the death

penalty, especially here in the U.S.A., let's do a little comparing. You say Hussein is a "barbarian", but you execute for vengeance. You say Iran is inhumane, but you execute for vengeance. You say Singapore is inhuman for spanking the ass of one who destroys property, but you send electricity through a person, send poison gas in on a person, hang them, send poison through their veins, or use a firing squad. The U.S.A. condemns these 3 countries, but guess what they all have in common? (Iraq, Iran, Singapore and the U.S.A.) They all have the barbarian death penalty. Hypocrites or what, the U.S. that is?

I'm strongly fighting for my life here on Oklahoma Death Row. Please help if you can, in me obtaining a private lawyer. The U.S. Public Defenders Appellate System only goes through formalities, they are not allowed to adequately defend us. I sold a T.V. that came from a murder crime. That don't warrant a death penalty.

If you decide to help, send donations to:

Charles Cheatham Support Fund
P.O. Box 203
Spencer, OK 73084

Write to me at
Charles Cheatham 86669
P.O. Box 97
McAlester, OK 74501

Helping build state power NOW RICO

On January 24, 1994 the US Supreme Court unanimously ruled that the Racketeering Influenced Corrupt Organizations (RICO) law does not require proof of economic motive, *National Organization of Women, et.al. v. Joseph Scheidler, et.al.* The court's decision clears the way for NOW to continue its RICO civil suit in the lower courts.

NOW, a liberal feminist organization, was joined and supported in its petition to the court by the US Department of Justice. Besides Scheidler, the targets of the suit include numerous anti-abortion organizations, with Operation Rescue being the most prominent. The NOW suit alleges that Operation Rescue, etc. are trying to shut down health clinics that provide reproductive services to women, including safe, legal abortion, and that their tactics include blockades, threats, etc. to dissuade women from using these clinics. What interest the Justice Dept. has in this case can only be presumed, but it's doubtful that their motivation has much to do with assisting NOW in their struggle to protect women's access to abortion clinics.

The narrow legal issue decided by the court was whether RICO requires proof that a group is motivated by an economic purpose – as many district and appellate courts have held. The US Supreme Court ruled that RICO requires no economic motive.

No economic motive in a law designed to prosecute organized crime, racketeering and corruption? How RICO arrived at this point, and the implications of such a ruling merit closer examination.

RICO came on line in 1970 as a law enforcement tool designed to be used against organized crime. Its stated purpose was to combat the infiltration of "legitimate" business by organized crime. Federal courts quickly expanded the meaning and mandate of RICO, and broadened police powers. For example, in *Turkette*, no allegation of organized crime need be established. Any union or group of individuals – any "association in fact" – will do. In RICO terminology this is referred to as an "enterprise."

Key elements of RICO are that individuals be engaged in a "pattern of racketeering", and that they conduct or participate – directly or indirectly – in an "enterprise" through a pattern of racketeering activity. Only two acts are necessary to establish a pattern. A racketeering act is defined as any act or threat indictable under 50 or so state and federal laws (e.g. obstruction of justice, interference with commerce, arson, etc.). The US Congress has and surely will continue to amend this law to include other

acts indictable under RICO.

There are two RICO criminal laws: (1) Participation in a Racketeering Enterprise, with its requisite two acts, and (2) Racketeering Conspiracy. RICO's conspiracy provision casts a much broader net as an individual need not be involved in the commission of the alleged acts. It is proof enough that you engaged in a "conspiracy" to do so. Conspiracy is not limited to a formal agreement. It can be established by a wide range of circumstantial evidence and as subtle as a nod of the head.

The stakes are high. Each RICO count carries a maximum 20 years imprisonment as well as fines.

Civil remedy is the focus of the NOW v. Operation Rescue case. NOW initiated a RICO civil suit. Who can litigate such a suit? (1) Anyone who claims injury in business or property as a result of a RICO violation. (2) The US Department of Justice. (3) Any US District Court. Also important to note is that RICO civil action comes with enormous subpoena powers to compel testimony and seize documents. The court can issue injunctions against the target of the suit. And, at the court's discretion, the court can order RICO civil proceedings closed to the public. Within this Star Chamber the standard of proof required of a civil action is considerably less than that found in criminal proceedings.

The potential pot of gold for the successful plaintiff is enormous because RICO provides for monetary awards of *triple* the amount of damages claimed.

It's been a long time coming, but we're now hearing some of the liberal left making noises about the potential abuse inherent in the ever-expanding RICO laws. *The Nation* editorialized against this latest expansion. *The Progressive* states RICO is dangerous. Anti-nukers and campus activists worry that they may be next. They are concerned that next time they stop business as usual at a military facility, campus building, government agency, or factory gate, they may be subjected to the full prosecution of the RICO laws. The concern is that a political or economic boycott, or militant occupation and picket lines will be defined as a pattern of racketeering. Think about the legendary Rosa Parks and the Montgomery bus boycott. Such "prohibited activity" would certainly come under the shadow of RICO, had it existed then. And Rosa Parks would have had lots of co-defendants because RICO focuses on the prosecution of groups rather than on the individual.

In the NOW case, Judge Souter filed a concurring but separate opinion warning, "I think it prudent to notice that RICO actions

could deter protected advocacy ..." Recently a *New York Times* op-ed piece hailed the court's decision as "a decisive new weapon against terrorism." Be forewarned.

These aren't the first warnings. In 1980, the FBI issued a statement of intent to apply RICO to "terrorist" activity. Prosecutorial guidelines issued by the Department of Justice stated that RICO establish that a group have an "economic or other identifiable goal." For the purpose of establishing an "enterprise", it merely must have "a common shared purpose." In the early 80's the government initiated its first RICO prosecution against a political group – right wing Croatians. In 1994 the first RICO civil suit against a political group is against the right wing Operation Rescue, etc. It didn't and won't remain this way.

After prosecuting the Croatians, the government did 180 degree political turn and began prosecuting leftists: twenty-eight in 3 cases ("Brinks"; New York 8+; Ohio 7+). I was a defendant in one of these trials where we were charged with membership in a revolutionary organization and participation in acts – directly or indirectly – "to further our political goals."

The indictment alleged certain "manner and means" used to further the goals of the criminal "enterprise." Among them (1) Procured and carried false identification. (2) Used a network of apartments and homes ("safehouses"). (3) Used mail drops and telephones to avoid detection. (4) Practice in the use of firearms. (5) Conducted meetings to discuss the purpose of the enterprise.

These are not illegal, per se, but constitute the weblike components of a RICO Conspiracy.

Those targeted throughout these trials (and the parallel grand jury investigations) repeatedly warned of the dangerous political precedent being enforced through RICO. If they come for us in the middle of the night, they'll come for you some fine morning or afternoon. We were largely ignored by those engaged in passive resistance, boycotts, and publishing.

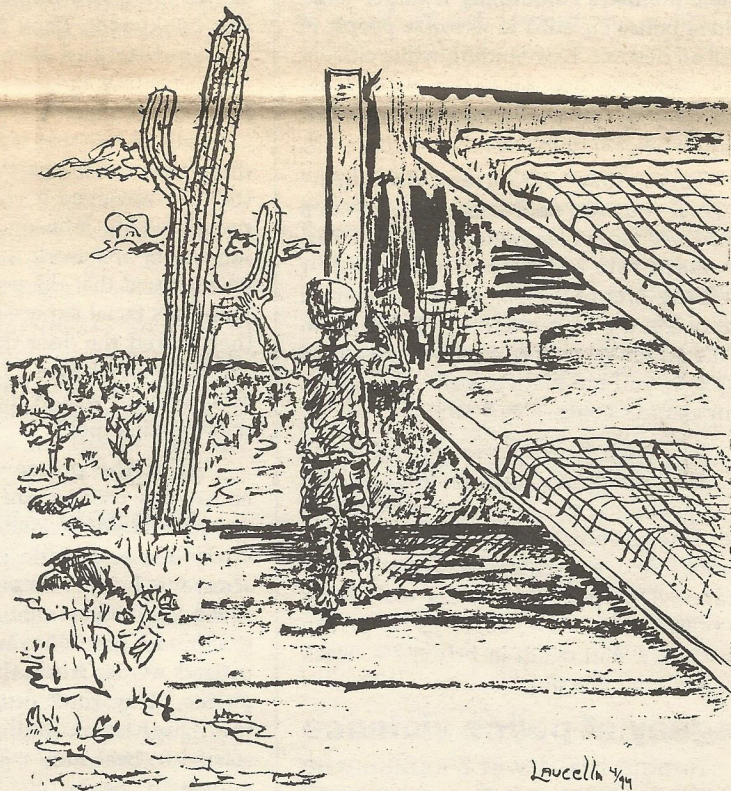
The so-called strict constructionists of the Supreme Court apply a very narrow interpretation of the Constitution when it comes to the rights of the oppressed. Business and property interests come

first, along with the expanded police powers to protect those interests. The US Department of Justice doesn't prosecute crime and corruption at the highest levels of government – where it is most pervasive. They didn't use RICO against Oliver North and the Iran-Contra "enterprise" (the very word used by North to describe the network of war criminals masquerading as patriots). They don't RICO prosecute corporations that destroy limbs and lungs of workers, or police departments that brutalize and kill.

NOW'S RICO suit demonstrates the natural fault line of liberalism when it becomes overly dependant on the law, courts, and government enforcement. Allied with government prosecutors, NOW stands to gain something in the short run, but it comes with steep and protracted political costs. Virtually every progressive and radical group in the country – if its activity merits more than a few parking tickets – is now a standing target for a RICO civil suit. You can be sure the government didn't join NOW in its suit to conduct a broad search and destroy mission against the right wing. They are undoubtedly using this case as a whetting stone to hone the edge of their broad sword of RICO.

It took liberals and litigation to snatch a victory being won in the streets by pro-choice activists, and turn it into a loser for the entire left. Just as there's no such thing as being "a little bit pregnant", there is no expanding the scope of RICO "a little bit" without increasing the potential for future political repression.

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MOVE

cont'd. from page 8

MOVE people wrong because they did not hang out in bars and socialize with crooked and perverted people in the city's night clubs and after hour joints? Are MOVE people wrong because they wear their hair in the style of some ancient African people's culture? Are MOVE people wrong because they do not eat chemicalized foods which contain preservatives that can harm the body's natural internal and digestive system and create blood pressures and blood poison?

Are MOVE people wrong because they would rather teach their children at home the kind of education that will benefit their future instead of sending them to public schools that will allow them to be among children who kill each other by shootings and stabbings and who drink alcohol and

do drugs and sell drugs and rape each other and practice racism and learn how to follow and respect a crooked, violent, prejudicial, misguided, insane, immoral, unjust, unbalanced, "dog-eat-dog" type system? Are MOVE people wrong because they let the leaders of the City know that they do not practice what they preach?

Are MOVE people wrong because they want to live healthy, think healthy and advocate healthy living in place of the unhealthy life that the system indulges in and advertises and promotes? Are MOVE people wrong for refusing to be intimidated, led astray and lied to? Are MOVE people wrong for being strong instead of weak?

These are some of the "principles" of MOVE. Move lives by their "principles". MOVE people's "principles" are "better" than the system's "principles". MOVE people practice what they preach. MOVE people are healthier in the body and in the mind than those who talk against them.

MOVE people have a more compassionate heart than those who talk against them. MOVE people are "sincere". MOVE people are friendly. MOVE people care about themselves and try to help other people to start caring about themselves too! MOVE people love each other. They do not fight each other, call each other abusive and degrading names. MOVE people do not abort and abandon their children. MOVE people are merciful. MOVE people are aware! MOVE people have a better direction than most of the average citizens of Philadelphia and the nation in general!

Question # 1 - How many people do you know who follow principles like MOVE people do?

Question # 2 - How about the principles you live by? Are they as strong and sane and healthy and just as MOVE principles?

If your answer to #1 is: "Not too many", or "none" and your answer to #2 is

"No", then you have to admit that in reality and in truth, MOVE people are really better human beings than the people you support and better people than you in regard to living principles and the desire and determination to respect themselves and not be followers of the crowd because "the crowd" is certainly in manifest error! and the present system is the leader of "the crowd!"

So, just what is it that MOVE is so wrong about? Are you sure that it is not the system and you??

Fayil Ansari
aka W.R. Durant

For more information about MOVE, write:

MOVE
P.O. Box 19709
Philadelphia, PA 19143

Oh God, Amnesty International and 60 Minutes, where are you?

Canada: The country where some of its leaders, with their God-like morals, fly across the world to China, Japan, Africa, South America and many other countries to admonish, criticize and chastise those countries on their "dismal record of Human Rights violations". While at the same time turn a blind eye to the flagrant abuse and violation of its own citizens' rights by some state representatives—namely the police and prison officials.

This is the country where the "Rights of Mice" are being championed. This is the place where, if a sea gull is accidentally killed by a ball from a baseball player's bat, the whole country bellows out their demeaning, derogatory and ostracizing condemnations of that ball-player. This is the country where it is acceptable to be protectors of animal rights, and plant rights, but NOT Black people's rights, NOT Native rights nor the rights of some of its poor white citizens.

This is the "Jewel of the North" where state violence is rampant depending on which racial group or social class you belong to. Human rights is a topic of conversation spouted by our leaders to non-Canadians or to people whom they believe would swallow their dribble. However, human rights principles are being ignored by Canada's judges, police and screws. Administrators of the law can maim and murder Black people, people of colour and some poor whites with impunity. Canada is where the Black community is under seige. Where police are paid to terrorize people of African descent. Law abiding white citizens look over their shoulder in fear of criminals. Law abiding black citizens look over their shoulder in fear of police.

This is that "Paradise of the North" where if you are a poor white male between ages 15-40 years old, you have a police harassment rate of 6%, police beating or maiming rate of 0.25%, a criminalization rate of 5%, a prison rate of 2-3% and death at the hands of police or prison guards at .001%. If you are Native, same age group, your chances increase by 8-10%.

If you are Black, however, and in the identical age group, ages 15-40 years old, your police harassment rate increases to over 75%, criminalization rate 53%, police beatings 30%, court sentencing 46%, incarceration 43%, police shootings 16%, death by police bullet 12%, beatings by prison guards 20% and death in prison 2%. Black females don't fare much better.

Legacy of police violence

Toronto is a city of 2 million with 250,000 Black citizens. Since 1978 in the cities of Toronto and Brampton alone, police have shot and killed numerous Blacks under the guise of "The Fear-for-Life" loophole in the law. Convincing evidence brought forward at the preliminary trials showed that no threat to their life was posed.

Evidence harmful to the police case was deemed "inadmissible" for the trial. Some eye witnesses who were fearful of police reprisals would not publicly come forward and give evidence against the police although they did confide with non-police investigators. In all the cases presented in this article that resulted in a trial decision, the coroners' inquest proved that the police lied or concocted their story to legitimize the shootings. Unfortunately, decisions reached during an inquest do not result in police receiving any penalty by the courts.

Let us take the case of 24-year-old Buddy Evans. He was murdered by Constable Clark inside a disco on August 9,

1979. Situation: Evans was at a disco where a heated argument took place between him and a bouncer. The bouncer called the cops. They rushed into the disco and grabbed Buddy Evans. In the altercation, Evans got hold of the night stick of one of the officers. Constable Clark ordered Evans to drop the night stick. Evans threw the night stick up in the air. On the upward motion of Evans' hand Trigger Clark pumped a bullet into Evans' chest. No charges were laid! Police claim Buddy tried to hit them with the night stick. Some eye witnesses who saw differently and were courageous enough to come forward despite police threats against them are now dead from "accidental causes". Others have simply vanished.

Albert Johnson, age 35, a street preacher who preached everywhere and anywhere. On August 26, 1979, Mr. Johnson was reading his bible in the backyard of his house; praising the lord! Someone called the police and constables Inglis and Walter Cargenelli came. When the police arrived, Mr. Johnson had left the house, jumped on his bicycle and rode off to one of the many street corners he usually preached on to conduct the lord's work. On his way back the police spotted him. They knew him. When he saw the police cars in front of his house, he was a little taken aback and a little surprised; so he approached his house with caution. He went inside and proceeded to the back portion of his house.

The police said they walked to the side of Mr. Johnson's house and proceeded to the backyard. They looked through a screen-door and saw a grimace on Mr. Johnson's face and, by the look they felt he could be a danger to his wife. (In Canada it is a rule of law that if the police seriously think that a third party's life is in danger they do not need a warrant to enter the premises.) Mr. Johnson looked through the same door and made a face at them. It has been argued that the police got mad at Mr. Johnson's facial expression and that is why they kicked the door down and went into Mr. Johnson's house. During that moment, Mrs. Johnson was in the kitchen preparing their evening meal.

After the police went into the house, they tried to arrest Mr. Johnson and he resisted, exclaiming, "Get out of my house. Why do you want to arrest me. I didn't do anything!"

When Mr. Johnson continued to shout his innocence and pulled away from the police, they took out their nightstick and started to beat him.

Albert broke away and ran up the stairs still shouting "Get out of my house... I didn't do no wrong!"

The police commanded Mr. Johnson to come down the stairs to them all the while shouting obscenities and insults at the man. Mr. Johnson gradually came down the stairs with a little garden tool in his hand which the police called a weapon. They told Mr. Johnson to kneel down in front of them, with his little daughter standing there and put a bullet into him—ending his life. Manslaughter charges were laid, but the cops were

acquitted. Police version: Mr. Johnson had a weapon which he was told to drop and didn't. The so-called weapon was a little gardening tool. Hurry up Justice!

Lester Donaldson, age 44 years: Shot and killed in his room on August 8, 1988 by Constable David Diviney. Situation: On August 8, 1988, a woman called the police saying "her telephone wire was cut and she believed it was Donaldson that did it. She was afraid of him". Five police officers came, went upstairs into Lester Donaldson's room and told his wife, Myrtle, that she was not allowed to accompany them. When they left the Donaldson's house, Lester Donaldson was dead! Diviney was charged with manslaughter. Police story: Donaldson lunged at them with a knife from behind a mattress he was holding upright between himself and them. This knife, according to police description was first the length of a small machete. Later on it was suddenly reduced to a small paring knife. All five officers gave the same story at the trial. The trial had an all-white jury. David Diviney was acquitted! Right after the verdict, Diviney lit a large Cuban cigar and strutted out of the courtroom to rousing applause from fellow officers.

By the way, at the time Lester Donaldson was killed he was crippled! The result of a police bullet he took in the hip from an earlier incident with the police. At Lester's coroner's inquest, which is presently taking place, evidence came out that all five police officers got together in one room at the police station for hours before they were interviewed and charges laid against them: a fact they denied during the trial. (An inquest is to determine the cause of death and cannot recommend that charges be laid.)

Let us move on to Michael Wade Lawson: age 17 years, found in a stolen car on December 8, 1988, shot in the back of the head and killed by Constables Anthony Melaragni and David Longpre. Second degree murder and aggravated assault charges were laid—but again they were found "not guilty" by an all white jury.

Police story: "They were afraid for their lives" because Michael Wade Lawson "tried to run them over" when they identified themselves. They said that the position that they were in, relative to the car, placed them in a position of danger and that is why they had to shoot. However, evidence by three trajectory experts at the preliminary hearing did not put them where they said they were when they shot Wade Lawson. Nevertheless, these experts were not allowed to give evidence at the trial. The jury was not allowed to see the car to make their own assessment. The fact that one of the officers had gone to a private gun club, removed his police issued bullets and replaced them with illegal exploding bullets (Dum Dum bullets) was considered inadmissible evidence for the trial. That's Canada for you!

Other victims of police violence: Sophia Cook: age 23 years, shot and crippled by a police bullet fired by Constable Cameron Durham on October 27, 1989 because she was found riding in a stolen car. She was strapped under a seatbelt. No weapons were involved except that of the police. Careless use of a firearm charges were laid. The verdict: Not Guilty! Again, an all white jury.

Marlon Neil: 17 years old, shot in the back twice on May 4, 1990 by Constable Brian Rapson while sitting in a locked car after running a speed trap. Attempted murder, aggravated assault and criminal negligence causing bodily harm charges were laid. The verdict by an all white jury: "Not Guilty"! (Constable Rapson is the son of a judge). The judge in that case told the jury, "If Rapson wanted to kill Mr. Neil, he had more bullets in his gun"! After his trial, Brian Rapson received a promotion. He now works for the head chief of police for Ontario.

Jonathan Howell: 19 year old student, shot at his place of employment by Constable Carl Sokolowski on November 9, 1991. Police were in the area investigating a B&E. At the same time Howell had finished work and was going across the street to his home. Carl Sokolowski saw Howell and fired. Howell's big brother was a police officer and Howell had hoped to follow

in his footsteps. A star athlete at school with a sports scholarship to University, Howell is now crippled!

Careless use of a firearm charges were laid and the jury



found Carl Sokolowski guilty! The judge's sentence to Carl?—An absolute discharge! He is now back at work, business as usual.

Royan Bagnaut: 19 years, shot and injured November 1991 by Constable Douglas Lines. Bagnaut was running with his back to the police after he was found with a group accused in a purse snatching incident. Douglas Lines fired into Royan's back. Lines was charged with careless use of a firearm—that trial is forthcoming. We don't have much hope of justice. Like I said: this is Canada!

Raymond Lawrence: age 22, shot and killed May 2, 1992 by Constable Robert Rice. No charges were laid against this officer. Police story: "an informant told them a group of Black men were selling crack cocaine in a yard. The police went to the yard and a chase ensued. Lawrence turned to face them with a knife and they shot him." However, a witness who does not wish to be identified swears that he was with Raymond Lawrence five minutes before he died and Raymond did not have a knife, Raymond was an illegal immigrant in Canada. He went to see a friend who had just arrived from Jamaica. So, when the police approached the yard, he ran because he was afraid that if he was caught, he would have been sent back to Jamaica. This witness said he is "afraid to go public" with all that he knows and the way things go here, I am sure he has sound reasons to stay in the shadows.

There are others who have been felled by police bullets all over this country in non-life-threatening circumstances. Their names are not less important but cannot be mentioned now because of lack of time and space. They will get their full due at another time.

By the way, on Thursday, May 26, 1994, another young, white man was arrested for stolen weapons. On Friday, May 27 he was dead! When the police were asked if there was any scuffle between them and the man, their response was: "nothing to put him in the hospital"! Figure that!!

Prison deaths

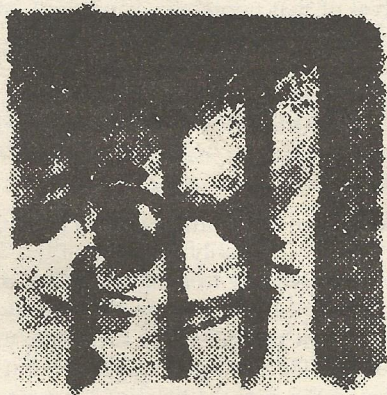
Now, let us turn to the House of Power – prisons. The Correctional Services and its representatives are just as guilty of human rights violations on its inmates as are the police on some of Canada's free citizens – depending on which racial group or social class you belong to.

There is a slight difference between them, though; and that difference is in the accessing of records. Police records seem to be more accessible as opposed to prison records. When you are trying to get some information regarding inmates who died in prison in questionable circumstances – and where it might be argued that the institution was at fault, My God! Roadblocks keep popping up as well as the buckpassing, stalling and temporary amnesia. After all the foolishness, the Corrections people may decide to give you something but not exactly what you asked for. For example, when looking for specific cases where the integrity of either the institution or the behavior of the guards might be in question or certain types of cases with statistics of race-breakdowns, they will send you general stats minus the race factor. They will say "we do not have or keep" these types of information. Or you will hear, "I personally do not have any knowledge of that case or the relative information".

As for the organizations whose mandate it is to collect such types of information, they will pass you on to an endless string of other departments where you will be engaged in an exercise of futility. Therefore I must now offer my thanks to Colin Rickards of *Share* Newspaper (Toronto), Lori MacLean, *The Whig-Standard* newspaper (Kingston), Black Inmates &

Friends Assembly (Toronto); the law office of Roach, Schwartz & Associates (Toronto); Canadian Centre for Justice Statistics and quotes from the press made by Julian Falconer, lawyer for the Gentles family (Toronto) for assisting me with the information that allowed me to write this article. My thanks to all of you! Now on we go!

I have interviewed scores of ex-prisoners and ex-prison officers, who do not wish to be identified, about life in the "pen". The horrendous stories they told about their rights being violated leads me to believe that prison is not where you go when you have committed a crime. It is where you go



to learn what crime really is. One ex-inmate told me that two years ago while at the Don Jail in Toronto he'd killed a rat. Prior, he had quipped to a guard that he was a "proud Black man". The guard, in response, referred to the inmate's mother as a "whore" for having him out of wedlock as part of an exchange which the guard felt a prisoner should not have the gall to do nor the rights. The inmate was kicked several times. The dead rat was forcibly stuffed down his throat. He was then thrown into isolation.

Another told me he had a friend who was denied aids medication simply because he spat on the floor accidentally while in the presence of a guard and some of the spit got on the guard's boot. His friend, he said, was commanded to get down on his knees and lick the spit off the guards' shoes. When he voiced his objection, he was not only threatened with coded physical reprisals, but also with psychological threats. His medication was withheld for over three months. That inmate is now dead! Official reason: Natural causes!

Yet another case: this one is documented. It involved Maxwell Owusu Ansah, a thirty year old from Ghana and a permanent resident of Canada. He was serving a sentence at Joyceville Penitentiary for trafficking. On June 3, 1992, Mr. Ansah and another inmate Mr. Samuels got into a fight and Mr. Ansah was stabbed in the heart. He died within ten minutes of receiving the wound, according to the autopsy.

The problem with this case is: The fight took place in an open area of the prison in range of 2B; where they were eating their meals at about 5:30 pm with prison guards all over the place. Yet, the authorities' official story is they did not know anything of the fight or injury until about 7:00 p.m.—one and a half hours later. This is in an institution run by a group of people who, if they wanted to, can spot the residue of lemon crystals in a prisoner's drawers long after the inmate had put his underwear on but they didn't know of a fight right under their noses! Some inmates had the time to take Mr. Ansah some distance away from where the fight took place, showered him, and then put him in his cell and covered him up. No screws saw this? Please!

In a claim brought against the prison by Mr. Ansah's wife, these points were made: (A) The authorities were negligent in failing to provide adequate protection for Ansah while in custody. (B) That between the stabbing and the time Ansah died that the authorities offered no medical or other assistance to Ansah. (C) It was the negligence of the prison in failing to provide

timely medical assistance to Ansah after the stabbing that resulted in Ansah's death.

At the coroner's inquest in January of '93, Inspector Chris Lewis of the Ontario Provincial Police, the officer in charge of the criminal investigation said that the authorities did not know of the fight until 7:00 p.m. Guards were in constant fear of prisoners and would not go onto the "range" except when prison inmates were in their cells. The question is: Who locks these inmates up? However, Inspector Lewis did recommend manslaughter charges be laid against Mr. Samuels. The Crown Attorney decided that conflicting evidence of inmates who



watched the fight would weaken his case and so no charges were laid. Note: The negligence in this case does not constitute a violation of human rights but the loss of respect for the value of human life.

From 1988 to 1993, 448 inmates died. One hundred and ninety-six of those deceased were in Ontario prisons while the others were in Federal prisons. These statistics do not include the aspect of race or racial groupings, but they identified three categories of incidents: suicide, homicide and other. As I read these stats some questions come to mind. How many of those deaths could have been prevented if the prisoners were not perceived and treated as property? How many of those deaths were the results of personality clashes with inmates and prison officials? How many died simply because they belonged to one of the less privileged groups in this country? These questions linger on my mind.

The disproportionate amount of inmate deaths demands a major no-holds-barred investigation of the prison system and the system of policing in this country. Remember, this is a country of only 28.7 million people!

Robert Wayne Gentles

Now let us take the case of Robert Wayne Gentles. Robert Gentles was a young, strong black man of 23 years, 6 feet 2 inches, 220 pounds. "Never was sick a day in his life," his mother Carmeta Gentles said. Yet on Sunday, October 24, 1993, Robert "Tex" Gentles ended up dead! Gentles was serving a two year and seven month sentence at the Kingston Penitentiary for uttering death threats and sexual assault. It can be said that Robert Gentles did not have a squeaky clean record but that is not the point. The point is: Robert Gentles was imprisoned in a facility run by trained professionals. He was serving time for a crime that does not carry the death penalty in this country. The question then becomes: Why did Robert Gentles die?

Gentles is the sixth inmate to die in a little more than a week in a Kingston area prison. Remember, the deaths took place in a prison located in just one area of one province. There are several prisons in each province. There are ten provinces and two territories in this country. I ask this question again! Doesn't your gut tell you that there needs to be that long overdue mega, no-holds-barred investigation of the prison system and the system of policing in this "clean-as-driven-snow" Canada? To my knowledge not one Canadian political leader has uttered a single word publicly on the concern of deaths at the hands of the police or deaths within the prison!

Back to Gentles. Director of Communications for Correctional Services Ron Farley said: the day before Gentles died, a visitor was caught with drugs at the prison and also there was a fight. The facility was locked down to conduct a search for drugs. He said during the lockdown, which lasted 21 hours, inmates had to be herded into the gym but Gentles became belligerent and refused to budge. He was encouraging others to follow suit. Gentles' actions seemed to be inciting and they decided to remove Gentles from his cell. Gentles was told that they were going to remove him and he still refused. Then the staff had to mace Gentles and use physical force to subdue him. They then put Gentles in a shower to "neutralize" him. (*The Toronto Star*, October 26, 1993)

The story changes when told by inmates as it was told by inmate Paul Clark to *The Whig-Standard*. Clark said that Gentles had nothing to do with the drug incident nor the fight. He said that Gentles' concern, which he voiced, was: why haven't the prisoners been fed in 21 hours and that he was hungry. Clark said at least five or six guards went into Gentles' cell and he could hear Gentles screaming "Stop kicking me" and "There is no reason to kick me". Clark said he saw the whole thing. He occupied a cell above Gentles. Clark also said that Gentles was not physical in his aggressiveness, he was just resisting coming out of the cell.

However, when the guards dragged Gentles out of his cell, his arms were cuffed behind his back and his legs were in leg irons. He wasn't saying a word. His head was hanging. His body was limp. He was unconscious before they took him out of his cell. The prison guards just dragged Gentles to a stairwell and dropped him on his face. His body skidded down two or three steps.

Unidentified sources also claimed that Gentles was maced with about four times the amount of mace that is used to take down anybody. Also, that Gentles was maced in the mouth along with his face. Robert Gentles' mother, Carmeta Gentles, claimed that when she was informed of her son's death she was neither told of the mace nor the shower. The caller did not even identify himself. When she asked to see her son the following day they kept telling her: "You don't want to see your son". They did not even allow her to see Robert until after the morticians were finished with him. (*The Whig-Standard*, *SHARE* and the *Toronto Star*)

Now Julian Falconer, lawyer for the Gentles family, is trying to get at the truth of the matter but legal roadblocks and unusual maneuvering techniques are being thrown in his way by Crown Attorneys, judges, J.P.'s and so on. The truth is, even the Ontario Attorney General Marion Boyd seems to be taking part in unprecedented moves made by the Chief coordinator of Ontario J.P.'s, Judge Lampkin. She is upholding all that he is doing. Even the Senior Crown Attorney in Kingston has already taken a public position that: "No charges will be laid".

For the people who would like to know the truth about "Why did Robert Gentles Die?" please send letters, faxes and phone calls to:

Ministry of the Attorney General of Ontario
Queen's Park
Toronto, Ontario M7A 1A5
Phone: 1-416-326-2200 General Inquiry.

Prime Minister's Office
26 Sussex Drive
Ottawa, Ontario
Phone: 1-800-667-3355 General Inquiry.∞

T.F., Black Action Defence Committee (B.A.D.C.)
Toronto

(Letters will be forwarded to the author via Prison News Service.-ed.)

Yo! Bryan X, me thinks me's an Anarchist!

As to your question about my perspective of anarchism, i really don't know enough about it to mack it to you properly, Cuz. But from what i think i understand about anarchism i don't see where it's inconsistent with what We're about as Reparators. In fact, the basic tenets of anarchism — as i am aware of them — and, if i'm correct about what i think i know, then, me thinks me's an anarchist!

Now, "real" anarchist (meaning those who have chosen anarchism as a way of life and are true to the game) probably wouldn't consider me an anarchist. They would, no doubt, find it a contradiction my being an elected official of a New Afrikan Revolutionary Nationalist, pre-independence government. But, i guess the same thing can be said about some Black Nationalists who probably wouldn't consider me a nationalist, either. After all, i eat pork, hang in after-hour joints, and run with muggers, druggers and thieves. Nationalists don't fuck with the "lumpen". So, i guess what it gets down to is a matter of definition, and who's doing the defining. i have a good track-record, and i'm relatively intelligent, so, i'll try to make what i'm about to say coherent enough to be able to make some sense out of it. i have to tell you, though, i have no written material on anarchism so most of my analysis is based upon what i've been able to gather from reading anarchist newspapers.

If i am not mistaken, anarchists struggle for a world with no nations, no states, no exploitation, no racism, no sexism (which includes no homophobia), no repression, no oppression, no forms of aggression and so on and they believe in agitation and confrontation with the "state" and other arms of repression and oppression to reach the ultimate *state of liberty*. i'm up for all that, and some!

On of the major principles of Amistad-March 31 is: "We believe in personal liberties guided by collective responsibility." That basically breaks down to this: as long as what one does does *not* cause anyone else pain and discomfort (spiritually, physically and mentally), or, as in Our case, affect the work of the struggle, no one is going to fuck with another about personal preferences. Our Declaration unequivocally commits and demands of Us active confrontation with oppressive powers, for the express purpose of creating a better world. We just happen to say it in a different way; everything is reparations with Us. This helps to keep Us from getting bogged down

in debates and polemics about specific ideologies and what they're supposed to be and pins Us down to specific work with encompasses almost ALL ideologies.

The New Afrikan Declaration of Independence (which is what most of Our philosophy is based on) likewise commits Us, indeed, every New Afrikan who has affirmed the Declaration and Creed, to this: socialist, world-wide revolution. And to, in my opinion, the ultimate *state of liberty*; where there are no laws and repressive governments and other agencies to enforce them; no exploitation of the land and people; where everyone is in harmony, thus no oppression and exploitation being necessary.

The New Afrikan Declaration of Independence says: "...in consequence of Our raging desire to be free of this oppression, to destroy this oppression *wherever* it assaults mankind in the *world*, and in consequence of Our inextinguishable determination to go a different way, to build a new and better *world*..."

Paragraph #3 begins: "Ours is a revolution *against* oppression — Our Own oppression and that of *all people in the world*."

In another place: "To support and wage the *World Revolution* until all people everywhere are so free..."

"To end exploitation..."

"To assure equality of rights for the sexes..."

"To end *color and class* discrimination, while not abolishing salubrious diversity, and to promote self-respect and mutual respect among *all people* in the society..."

"To place the major means of production and trade in the trust of the state and to assure the benefits of this earth and man's genius and labor to society and all its members."

"(Note: This is [from] the verbatim document written and signed on 31 March 1968. In light of Our revolution's present consciousness of the historic oppression of [wimmin] and the concepts and terminology which have supported that oppression, the use of the male-centered language seems a curious anachronism. Our awareness of the inappropriateness of this male-centeredness is a sign of the growth which laboring toward independence has brought Us. Dr. IAO, 1991)."

On the surface, it would appear that it is contradictory for me to interpret a socialist/nationalist/revolutionary document as

an anarchist philosophy and to call myself an anarchist. On the surface it would appear so! But, just as some enemies of the NAIM would interpret a Black, or Red, Nationalist who is socialist as being the same as a National-Socialist/Nazi (which is *White Nationalism*, which is *White Supremacy*, which is racism), or would compare segregation (an oppressive condition imposed upon Us by Our enemy) with separation (an act by Us to relieve Ourselves of that oppressive condition), or the violence of the oppressor with the violence of the oppressed, one would be as wrong as two left shoes on a snake to say that it is a contradiction for a New Afrikan Independence fighter/nation-builder to be an anarchist!

Here is the hit: Political power, indeed life, is a process. Ideally We move from a bad state of existence to a higher, or better, state of existence. Marxists put it this way: We move from capitalism, to socialism, to communism. According to them, communism being the highest level of existence that people as societies can obtain. The anarchist takes the process a step further. The anarchist believes that people can obtain a level of existence without *any* dictatorship. (The Marxists believe that the governmental structure must still exist and that the ideal situation is that the proletariat becomes the government hence the dictatorship of the worker.) i'm for *no government at all!* Ultimately.

i say *ultimately* because, at this stage in the process of Reparating there have to be organized entities to mash on suckers who want to oppress the rest of Us, and i'm talking about all forms of oppression: political, social, economic and religious.

Which brings Us to the absolute necessity of New Afrikan Revolutionary Nationalism, and why Black Nationalism is beginning to be more appealing to the masses of Blacks.

Da Doc (Dr. Obadele, PGRNA) puts it this way: "[There is] the reality of an underlying dynamic in America. People make events and history, but they do not make events or history in a vacuum. White control of the information media and the schools has always been a factor operating against Us. ...It is clear to most of Our people that the strategy of using electoral politics to gain Our larger goals has failed Us. Our youth in the public schools are being 'pushed out' in large, unacceptable numbers, and those who remain are being assaulted and often damaged physically by White supremacist teaching and an abundance of White, female teachers who know nothing of Black love and are supported by a dominating abundance of purposeful White male and female supervisors. The drug economy has become pervasive in Our necessary pattern of producing, earning and exchanging. ...Many of Our people — not just teenagers — are without either self-confidence or hope.

"The u.s. congress is boldly and openly pursuing an anti-New Afrikan agenda, symbolized by its prison campaign and its refusal to deal, so far, with reparations. The u.s. supreme court's gutting of Black Congressional and judicial districts is being done, in the words of Sandra Day O'Connor, to save Us from segregation.

"The Congressional Black Caucus today demonstrates neither comprehensive vision nor a willingness to fight. The NAACP has so far failed to move beyond palliatives.

"The united [snakes] staged an armed attack [several of them] on the RNA Provisional Government in mississippi and then jailed several leaders. ...Along with the killing of Black Panthers and George Jackson and the assault on Attica..."

"We may say today that while the Provisional Government has not been simply waiting, the enemy, as predicted, is driving Our people toward Us."

That pretty much says it relative to the necessity and appeal of Nationalism to the masses of Blacks. The White Supremacy Power System is driving people to Nationalism. It also says that We did not create the conditions and that in spite of all our efforts to "get along", as Rodney King would have it, Whites don't want to get along with Us and they have made that perfectly clear enough for even the dumbest trick to understand.

We must not forget that power is a process AND that people are moved more by conditions and events than it is that they make conditions and events. We did not create these conditions. The White Power system did. Oppression, by its very nature, means that we have to work within the framework of oppression until We can bust out of it. What i mean by that is as long as We don't control Our lives everything We do in the attempt to control Our lives is dictated by the oppressive conditions that the oppressor created.

Yeah, Cuz, me thinks me's an anarchist, but at this stage of the game where i have to work from is, and must be, Black Revolutionary Nationalism. It is the only effective counter-measure to oppression for Us at this time.

Anarchism is the IDEAL state of existence, but it is the last step in the process. So, theoretically, i am an anarchist, but practically speaking, i'm a Reparator.

With all the problems that Black people are beset with, and all of them are racially based; internally WE have Our niggahs, bitches and boys. Externally We have the multi-faceted assaults on Black by Whites, and there is the attitude that people have that people cannot control themselves without being controlled. With all these things facing Us we have to deal with the separation of idealism and practice. We've got too much ass to kick right now. i mean, WE've got a lot of reparating to do.

So, that's my perspective on anarchism. i believe in and struggle for an anarchist society. But i don't control the existing conditions, so i practice New Afrikan Revolutionary Nationalism.∞

prince imari a. obadele

Amistad-March 31 co-chair, Southwest Representative — Provisional Government of the Republic of New Afrika, anarchist.

Write to:

Prince Imari Obadele

Ellis 1 Unit 563888

Huntsville, TX 77343

Anarchist Black Cross Conference August 12 to 14, 1994 New York City

Agenda will include discussions as to how to build the ABC, politics of imprisonment in the U.S., developing an Anti-Control Unit Network

For more information about the conference, write:

Nightcrawlers ABC

Box 1034

Bronx, NY 10454

Contributions to the conference and subscriptions to the pre-conference Bulletin, (try to send \$10). Write:

NJ ABC

Box 8532

Haledon, NJ 07508-8532

Anyone interested from the Toronto/Hamilton area should get in touch with Bulldozer, see address elsewhere in the issue.



Declaration and demand for Black Community parole review

A demand to assure a measure of justice to the Black Community from the criminal justice system and compensate (reparations) in part for the past and present grievous wrongs inflicted upon Black people, and to end the racist systematic removal of Black females and Black males from the Black Community by means of unemployment, drugs and imprisonment!

Whereas there is an undisputed co-relation between racism, unemployment, poverty, drug abuse, crime and imprisonment, and

Whereas the united states executive and legislative branches of government intend to spend, at least, \$22 billion more dollars on police and prisons in 1994, and

Whereas the united states justice department, at the beginning of April 1994, released its findings of a 5 year study it had been conducting on the efficacy of various criminal justice laws and practices and found that the laws and practices of the u.s. criminal justice system ARE racist and IN FACT target Blacks for imprisonment, and

Whereas the president, Senate and Congress of the u.s. have decided to ignore the recommendations of the u.s. justice department, the Congressional Black Caucus, N'COBRA [National Coalition of Blacks for Reparations in America], and others, that would end the inequities and biases of the justice system, long charged by Blacks and confirmed and admitted to by

the justice department's report, and have, in fact chosen to reinforce and exacerbate the current inequities with their new "crime" bill, and

Whereas fascism and racism are on an unchecked meteoric rise, as exemplified by the recent Ku Klux Klan rally held on the steps of Huntsville City Hall, in Huntsville, Texas on November 4, 1993 at which the Klan leader proudly proclaimed that half of the Klavern in Huntsville are in the Texas Department of Criminal Justice — Institutional guards and administrators (*The Huntsville Item*, Nov. 4, 1993), and

Whereas current parole board systems throughout the country are havens of nepotism, cronyism and corruption, filled by crooks who are incapable of making informed, reasonable and fair parole decisions and who have no experience with, or regard for Black people, as exemplified by the recent conviction of a Texas parole board commissioner and former chairman of the board, and the indictment of another parole board member (*Temple Daily Telegram*, Temple, Texas, April 29, 1994), and

Whereas Black people make up more than 57% of the u.s. prison population and are sentenced for mostly non-violent economic "crimes" and are serving extremely long and disproportionate sentences for the types of crimes and in comparison to non-Blacks,

We hereby Declare and Demand that;

- 1) The \$22 billion dollars earmarked for the "crime bill" is a small portion of the money the u.s. owes Black people for past and present harm the u.s. has inflicted upon Black people;

We demand that that money, the \$22 billion, be turned over to N'COBRA and various Black Churches and other social, economic and political organizations for the creation and use of Afro-centered schools, and jobs, and housing, and drug treatment.

- 2) Since, by their own admission, the u.s. has targeted Blacks for imprisonment thus adding to the destruction of the Black Community, and since the u.s. has determined to exacerbate the current adverse conditions of Blacks,

We demand that all Blacks currently imprisoned, and/or sentenced and waiting for transfer to a prison, or jail, and/or convicted and waiting to be sentenced, and/or on probation or parole, be brought before members of the community from which they came, or/and are going, for determination of who, when, where, and under what circumstances that person will, or will not be, released back to the community.

- 3) Since the parole board(s) of the u.s. criminal just-Us system are virtually all-powerful, answerable to no one, not even the executive and legislative and judicial branches of the u.s. govern-

ment, and since they are stacked against Black people with political appointees (cronyism), crooks, and other assorted racists, thus assuring that a Black person being held prisoner *never* receives a fair hearing and a just review,

We demand that the Congressional Black Caucus, the National Conference of Black Lawyers, the National Conference of Black Political Scientists, the National Association for the Advancement of Colored People, and others write and push through the u.s. Senate and Congress the necessary legislation to revamp the entire criminal justice system assuring Black Community Parole Review Boards.

"Those who profess to favor freedom and yet deprecate agitation, are men who want crops without plowing up the ground... The limits of tyrants are prescribed by the endurance of those whom they oppress." Frederick Douglass, West India Emancipation Speech, August, 1857. ∞

End — for now

Amistad-March 13 Chapter, National Coalition of Blacks for Reparations in America (A.M. 31-N'COBRA)

prince imari a. obadele & Michael Malcolm 2X Sheffield, co-chairs

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Distinction — of de working class

Revolutionary Greetings:

i am writing in response to Shaka Shakur's article on "Kops — KKKolonial Occupation Personnel" (*PNS*, March/April 1994). i agree with Shaka's analysis wholeheartedly but i am going to add some more clarity/insight on this subject.

KKKolonist has kkkolonized de united states and has constructed mini-societies in every state of de united states, known as prisons. Now, de kkkolonists has to rely on de working klass to keep their oppressive/exploitative system going. But there are two types of jobs in de working klass, one type is *enforcer* for de kkkolonist, second type is *producers/manufacturer* for de kkkolonist.

We realize, that de kkkolonists are de kkkapitalists, who have stolen de land, water, animals and kkkontrol de means of production and distribution. So de People has to sell their time/energy which is labor power for *wages* to work for de kkkolonist/kkkapitalist.

KKKolonist has state policies to insure their security in de united states, and employ *enforcers* to secure their security. These enforcers are de working klass that *protect/enforce* state policies. Enforcers are soldiers in de air force, navy, army, national guards. Enforcers are Cointelpro agents, kops on de street, and kops in de prisons.

Kops on de streets, duties are to enforce state policies and keep state control. So local government organization can continue to function with state oppressive laws. These oppressive laws are not for de benefit of de masses, these state policies/laws create more oppression because kops on de street are kkkolonist agents, and kkkolonists are de oppressors, and oppressors paid wages to de kops on de street to enforce their oppressive laws on African/New Afrikans. Oppressive has private ownership of de land, and kops on de street keeps/helps de oppressor keep private ownership of de

land. Anytime Oppressed People don't have ownership of de land, and *live* in oppression/exploitation/hardship/economical depression. Then kops on de street are de enemy — enemy to de Oppressed People.

Kops in de prisons are enforcers of state policies for de kkkolonist. Prisons are designed to break de spirit of prisoners, separate prisoners from their family, prevent prisoners from making babies on a male/female relationship, initiate behavior modification programs to dehumanize prisoners, used cruel and usual punishment on prisoners, use psychotropic drugs to kkkontrol prisoners' behavior, create health hazards conditions on prisoners, prevent de vitamins, minerals, protein food intake for prisoners, keep prisoners in a economical dependency, neutralize revolutionary prisoners from building coalitions for national independence, and stop de unification of Oppressed Prisoners organizing with Oppressed People on de street. Kops in de prisons keep destructive, oppressive conditions on prisoners, then kops in de prisons are de enemy of de People.

We must understand de working klass struggle and de value of klass struggle. National economy is being operated by de oppressor and amerikkan industries are owned by de kkkapitalist. De working klass has *no* economical independence or ownership of de industries. So de working klass has to sell their labor power to de kkkapitalist to earn a living. Whether de working klass work at Aerospace and Defense Industries, making airplanes, bombs, ships or tanks. Whether de working klass work for Chemicals industries making atomic, hydrogen, neutron bombs/missiles or biological and chemical weapons. Whether de working klass work for Colgate-Palmolive or Chlorox making toothpaste, soap or detergent.

There are *two types of working klass mentalities*, one type is *conscious* mentality. Conscious working klass has political/his-

torical knowledge, that de kkkapitalist owns de means of production and distribution, and that this is a system of exploiting de laboring klass. Conscious working klass knows de importance of organization and de importance of organization and de importance to improve klass consciousness. Unconscious working klass *do not know* de kkkolonist/kkkapitalist or who really owns de means of production or distribution. Nor do de unconscious working klass know bourgeois thinking or petty-bourgeois ideology. Unconscious working klass is confused/mixed-up/distorted about national independence.

We must understand that there are two types of *mental attitudes* of de conscious working klass. One type of mental attitude is de conscious working klass submitting/surrendering to de kkkolonist regime. This conscious working klass is made of petty-bourgeois, neo-kkkolonists, kops on de street, kops in de prisons, industrial workers, corporation workers, and common workers. This conscious working klass has surrendered mentally to work for de kkkapitalists as opportunists, this type is de enemy of de Oppressed People. Second type of mental attitude is de conscious working klass making conscious decisions to fight against kkkolonist oppression. This conscious working klass has a mental attitude to organize as a collective group against imperialist bourgeoisie domination. This conscious working klass has primary concern to struggle for freedom, justice and equality — this conscious working klass is our friends.

We must understand de conscious working klass and de unconscious working klass, and kops on de street or kops in de prisons executing state policies against de Oppressed People; conscious kops on de street and kops in de prisons consciously surrender to kkkolonist kkkontrol to move-up in positions to support kkkapitalist at de same time destroy Oppressed People, this is our enemy. But kops on de street or kops in de prisons that are de conscious working klass makes a decision *not* to surrender, and commit klass suicide to be revived as revo-



lutionary workers, are our friends. By no means can we *condemn unconscious* working klass because there are plenty of revolutionaries that was unconscious at one time that committed kriminal acts against de Oppressed People *before* they became conscious. So we must allow all unconscious People de opportunity to become conscious.

Conscious working klass, that has dedicated their lives to build kkkolonialism/kkkapitalism are our enemy. Conscious working klass that has de genuine concern for de Oppressed People will be de klass fighting de People War. So we must consolidate friends with friends, and weed-out de enemy. ∞

Keep De Correct Political Line!!!

Kalonji Nkrumah Jihad #13303

Political Prisoner of War

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Another response to the P.P/P.O.W. debate

First of all i would like to acknowledge de validity of comrad Shaka's article "Part 2, A new phase in de struggle" (PNS March/April 1994). And i can relate from a objective standpoint. But i also feel We must broaden our scope in order to perceive de existing paradox.

By Us being dialectics and basing them upon materialism, there are a few factors dat needs to be exposed and understood. A lot of comrads and NDUGU's view de continent of de U.S. as being a nation. I view it as being an empire. Therefore it does not matter whether New Afrikans are inside a particular building or outside of it, until dis existing system is destroyed ... we will always be prisoners.

Of course i recognize my subjectivity, but due to de fact we as a nation have a unique experience dat distinguish Us from everyone else, i feel subjectivity must be embraced and not disconnected in our overall analysis. You have some Afrikans who are interested in showing some type of distinguished prisoner. And then you have those who are enraged and truly don't give a fuck. They feel no matter how one decorate, and dress de prisoner up with adjectives, compounds, prefixes, nouns and pronouns ... when it comes to prisoner ... de Afrikan under imperialism feels he's *all that*. And these are de Afrikans i speak for.

De United Snakes of Amerikkka is not a nation, it is an empire. De United Snakes government is not de government of a nation, but de government of a white supremacist amerikkkan settler state established by Europeans. White settlers from "You-Rope" came to Amerikkka, stole de Indian's land, enslaved Afrikans, colonized Us and forced Us to develop portions of de land, seized upper Mexico from de Mexicans, invaded Puerto Rico and other lands (Caribbean and Pacific Islands) and committed genocide against de Red and Black peoples of de Indian and New Afrikan nations respectively.

Afrikans in Amerikkka are not citizens of de U.S. because neither they nor their ancestors have ever made an informed choice of U.S. citizenship. De U.S. government unilaterally attempted to impose U.S. citizenship on New Afrikans, but New Afrikans have never legally accepted such citizenship.

De imposition of U.S. citizenship on Afrikans, ostensibly made so-called "free men" by de so-called "Emancipation Proclamation", is an act inconsistent with United Snakes law. A free Afrikan can no more be legally made a U.S. citizen without his or her consent than can a Frenchman or a German be *kidnapped* and brought to dis continent and made a U.S. citizen without his/her consent. As for New Afrikans, We have not only rejected de choice of U.S. citizenship, but have in forming de New Afrikan Provisional Government affirmatively declared our intentions to be free and independent of de United Snakes.

Afrikans have never been a part of de white "You-Ropean" Amerikkka State. We are not now, nor have we ever been citizens of de United Snakes. From day one we were Political Prisoners and Prisoners of War/slaves and we still are today.

I feel too many comrads try to formulate and introduce new and old definitions and ideologies dat is compatible with other anti-imperialist forces instead of just being firm and congruent with undeniable realities. And because of this astigmatism dey unfortunately end up residing in de house of sectarianism. In dis epoch of pain, de word genocide is thrown around loosely with a lack of seriousness manufactured by those intellectualizing struggle. Globally our beautiful babies are born into a world of white power dem-o-krazy, jailed from birth as prisoners of war because of de colour of their skin.

Our children are sucked into a vacuum dat regurgitates utter ruination as dey try to survive "de Black holocaust"; survival becomes death as our youth are brutally victimized at de hands of de enemy. Dey use whatever method dat is required: wars, disease, starvation, plagues, even murder. These mad men have blatantly let Us know in no uncertain terms dat we are prisoners of war living in a world possessed and controlled by fear and hatred of Afrikan people.

With menta-cide in full effect, genocide was and still is de western world's first order of business. In de name of "National Security" and "World Peace" de extermination process has been accelerated. Let's view dis mess objectively ... Look at de fear meshed with blood oozing from stab wounds, bullet holes and broken black skin of beautiful babies, protruded bellies swollen, feeling de piercing pain of hunger and disease ridden bodies ravaged with de torment of pus-infected sores of subjugation.

No, i do not identify Afrikan Children as "Neo's", dey are children of families knocking on death's door, dehumanized by white supremacy. Families dat are battered, beaten, den broken to de point of programmed insanity, unable to protect their Afrikan babies from swimming bloody rivers of death execution-style. Our children who one's call "Neo's" are conveniently sacrificed to maintain de white world order.

We can no longer sit and intellectualize our demise as our children are swallowed alive in their cesspools of hunger, tortured and murdered. I feel de need to dig up de roots of de definitions of prisoners of war and political prisoners, because I'm willing to bet dat it is buried in de institution of Eurocentrism. My definition is coming straight out de house of Africentrism because de best way to define and identify

my own is from my own centrism ... which is "Africentrism"!!!

I objectively feel saying dat Afrikans are not P.P.s and P.O.W.s is like saying de slave trade is a myth. I think there is such a terminology called a misguided P.P. and a misdirected P.O.W. And when it comes to Afrikans i feel this is de case.

I'm not attempting to dramatize reality, because reality dramatizes itself. I feel We need to overstand our genetic relationship not just to de U.S., but de entire world. Unless genetic inferiority is a myth? And if there is no such thing as biological and chemical warfare in existence exclusively aimed at Afrikans, then I'll be de first to agree with comrad Shaka.

True enough, We have learned bad habits from foreigners, we've adopted religions and moral codes from other people's. Thus, We are lost in de sauce of human interactions as We wander around in zombie-like confusion. But it doesn't change our overall status.

Understand, We are a great people, yet We are victimized by those who have yet to obtain any degree of civilization. Notwithstanding, it has been said, "Dey ain't bull-shitting." Dey employ neo-colonialism abroad and domestically to keep Us disorganized. To keep Us debating who's a prisoner of this and prisoner of that. Who's politically inclined, who's not. What prisoner is subjected to war, and what prisoner is not.

Comrad Shaka pose de question ... "What stage are We at now?" We are at de stage dat all Africans' lives are endangered, and i definitely emphasize "all".

Every living person is conscious, just some have obtain a higher level of consciousness than otha's. We have de tendencies to view ones who We classify as ignorant as being "De unconscious ones!". But I'm sure ignorance resides in everyone, cause We will never know all there is to know. Unfortunately, no one will!!!

This is not intended to downplay, downgrade, demerit, nor discredit de contributions of white PPs or POW.s such as Emma Goldman, Eugene Debs, Ruth Reynolds, Ethel Rosenberg, Julius Rosenberg, Judy Clark, David Gilbert, Kathy Boudin, Marilyn Buck, John Brown, and numerous more.

My thesis is merely set forth not trying to generate agreements, but to ask for understanding on why a lot of Afrikans feel the way i do when de issue of P.P.s and P.O.W.s are discussed, and I'm sure i will be subjected to attack, but it's all good!!!! ∞

One love, but all powah to de peepoe!

Safrika X



Language was part of COINTELPRO

Revolutionary Salutation

I wanted to avoid using this publik forum to address our comrad Shaka Shakur, but his obvious inexperience in the struggle has only warrant a publik response. During the '60s/'70s, the most effective aspect of the COINTELPRO was its psychological warfare. The tactic that was used to facilitate the effectiveness of this psychological campaign was the manipulation of semantics, words specifically designed to demoralize and undermine the integrity of our Black Liberation Movement and its participants. Our comrad's characters were being assassinated by the Government linguist terrorists, it was their rhetoric and falsified letters which had helped to cause dissension between Newton and Cleaver; between the L.A. chapter and the Black Panther Party Headquarters; and the East Coast and West Coast. It was words and cartoons which had perpetrated the hate and disrespect between the Panthers and the US organization.

As New Afrikan Revolutionary propa-

gandists, we have to be fully conscious and cognizant of the psychological/social ramifications of our rhetoric, especially, those words which are considered key words in any demoralizing campaign. The word *mere* before any combatant of the New Afrikan Independence Movement is self-demoralizing. Regardless of what Shaka meant, the word *mere* tends to diminish the exceptional qualities of the Black Guerrilla. Those who join the U.S. armed forces are mere soldiers, but every Afrikan combatant (may they be politically armed, or militarily), they are exceptional individuals, who has chosen to serve the people unselfishly.

There's nothing mere about the New Afrikan Independence Movement. Shaka, my brotha, our goal is not to insult our fallen comrads or even attempt to normalize the courageous creed of the Black Liberation Army (B.L.A.) combatants. I fully understand that your words were not intended to diminish the significance of the B.L.A. combatants, but words are often precarious in nature. That's why it is imperative for us to scientifically analyze and con-

sider the psychological/social ramifications of our rhetoric, if you expect the people to listen to you (Shaka Shakur). You have to be sensitive to their pain. Many of us have Brothas/Sistas, comrads and family members who'd died in the armed struggle, and for someone in the struggle to be inconsiderate of that pain is disrespectful to the whole struggle. We expect this from the enemy kamp, but not our own, do try to understand where we are coming from. That 20 year parole denial comrad Sundiata Acoli received was not a mere sacrifice for the People, nor should it be considered such. It is equivalent to giving up one's life. If ego is not an issue here, then Brotha Shaka should have no problem refraining from calling soldiers from the People's Army mere soldiers!

I'd like to end this revolutionary communicate on two notes:

1) The B.L.A. is not an organization, it is the armed forces of the Republik of New Afrika (RNA). Every nation has an armed force(s) to protect its borders, guarante it's sovereignty and secure its political/economic interest. The BLA is the legitimate armed force of our Independent Nation, consisting of various armed units specifically designed to wage armed struggle under the banner of our New Afrikan Independence Movement. It is the oppressor who

has attempted to diminish the significance of the People's armed forces by calling it a revolutionary gang/or radical organization. The B.L.A. is the armed forces of the RNA!

2) I agree with the comrad Sundiata Lumumba (*Don't complain — agitate, educate and organize*, see PNS #45). We often get too caught up in unnecessary debates. In my opinion, the debate over the definition of what is a political prisoner/P.O.W. is an irrelevant issue at this time. This issue is not going to free P.P.s/P.O.W.s. It's not going to close down all the control units popping up across the U.S. Our People don't give a damn about this issue. They want an end to pig brutality, decent shelter fit for human living, food on the table, clothes on their back, jobs, an effective education and true freedom, (just to name a few). Our goal at this time is to strive relentlessly to create that front comrad Jalil spoke about in Frolinan. How can we serve the people, when we are constantly caught up in petty quarrels? ∞

Power to the People who don't fear freedom!

Long live the Black Guerrilla Jamaa!
In constant armed struggle
Your beloved Black comrad

Abdul D. Shakur C-48884
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Let's "gang-up" on oppression: youth organizations and the struggle for power in oppressed communities

Part One

There is an urgent need for people of Afrikan and other oppressed communities to develop alternate ways of viewing and interacting with so-called "gangs" in our communities.

Most of our current thinking and behavior toward the young people in our communities has been influenced by the media and other U.S. institutions — all of which are inherently opposed to the real needs and interests of "gangs" and the communities to which they belong. These institutions have created an anti-crime hysteria, equating crime with "gangs" to the extent that the words are now commonly used interchangeably.

Why was the Anti-Gang Hysteria Created?

The anti-crime/anti-gang hysteria was created for several related reasons: 1) The U.S. and local governments needed scapegoats for the worsening conditions of ever-larger numbers of people; 2) the U.S. and local governments needed to undermine actual and potential bases of contending power within oppressed communities; 3) the U.S. and local governments needed to test new tactical genocidal initiatives (i.e. new forms of colonialist violence) in the on-going war between themselves and oppressed peoples inside present U.S. borders.

Let me stop here to say that i am not denying the presence of crime and related ills in our communities; i am not trying to minimize their impact upon our communities. However, i am saying that all problems facing us must be viewed within a larger context — a context which has an increasingly international dimension, i.e. crimes committed by oppressive governments against the masses of people under their control.

The major task confronting Afrikan and other oppressed peoples is that of gaining total control over our communities — total sovereignty as self-determining peoples in the community of nations. The physical and intellectual energies that We direct toward the problem of "gangs" must take place within this struggle for absolute sovereignty.

What is a "Gang"?

Rather than look upon our young people as demons among us that We should fear and attack, We must remember that members of "gangs" are *our children*: We must love them unconditionally; We must protect them and guide them along righteous and productive paths.

The members of so-called "gangs" are members of our families, and they are citizens of *our* nations — oppressed nations. We must not look upon them with the eyes of our common enemy; We must not treat them as our enemy would treat them. The first step in this direction is taken by redefining some old words and concepts, and by giving new life to modes of collective social conduct and morality inspired by revolutionary nationalism.

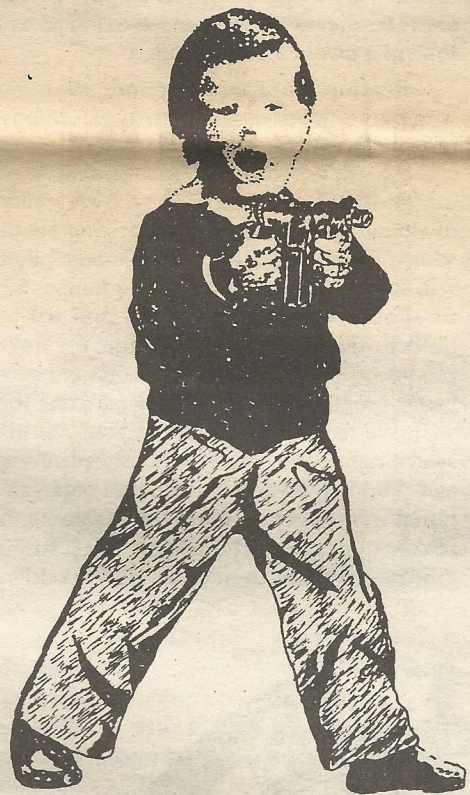
We need to do one of two things with regard to the word "gang": 1) abandon the word to those who have defined it so that it now tends to have a purely negative connotation; 2) redefine the word, and choose an alternative way to describe *organized youth in oppressed communities*. New concepts must accompany whichever choice We make, and new forms of activity should begin to take shape on the basis of the new words and new concepts. What's most important is that the community begin to work together in collective activity that will transform words and concepts into a new reality, i.e., the transformation of "gangs" into progressive organizations of Afrikan

people that struggle for freedom and development.

The media would have us believe that there is only one way to define "gang" and "gang activity." The media says that a "gang" is "a band of antisocial adolescents" and engages solely in illegal activity. The media image of "gangs" is meant to inspire fear, loathing, disgust and hatred among us toward our children and other members of our communities. The media encourages us to spy and inform upon our children and other members of our communities. The media would have us believe that our young people are our enemies; that they are the obstacles in the paths of our social, political, and economic development.

However, a quick look at the essential meaning of the word "gang" can provide us with new insight regarding the underlying cause of the hysteria being created by the media and the oppressive government that it serves.

Any dictionary will tell you that a "gang" is, first and foremost, *a group of people...with close social relations...that works together*. Let me repeat this simple truth: a "gang" is — in essence — *any* group of people sharing close social relations and working together toward a common purpose, i.e., a "gang" has common Identity, Purpose, and Direction. A "gang" has actual and potential *power*. Power is what our common enemy fears most — the fact that We have power, that We can use that power



to acquire more power, and that We can use all of our collective power against our common enemy.

The point is this: the larger, fundamental problem confronting Afrikan and other oppressed peoples is our oppression by the U.S. and local governments! Yes, there is crime in our communities, but there would be far less crime in our communities if We lived in a society that didn't breed joblessness as a condition for its existence.

Youth Organizations: Afrocentric and Revolutionary

Our problem is not that there are "gangs" in our communities — our problem is that our communities are colonized territories that suffer from arrested development caused by the U.S. settler-imperialist state! We have no need to attack "gangs" — that is, We have no need to attack organized groups of our people that are working to free the process of our development. Our problem is that We don't yet have the power that will enable us to control every

aspect of our lives. Our problem is that too many people in our communities — young and old — lack the identity, purpose, and direction required of us if We are to acquire power.

We can take a step toward power — one critical step closer to a new sense of collective identity, purpose and direction — by giving new life to the *Nguzu Saba*, particularly the principle of *Kujichagulia*, i.e. by using the power that We have to define ourselves, name ourselves, and speak for ourselves, instead of being defined and spoken for by others.

Let's not look upon "gangs" as our enemies or as the primary obstacles in our path. So-called gangs are organized groups of people in our communities who are generally misdirected and who need our help getting on track. We should stop referring to them as "gangs" and instead refer to them as "youth organizations that need adult supervision" i.e. adults who are Afrocentric and revolutionary.

Some of you like to say (usually only when it's convenient and won't cost you anything) that "it takes an entire community to raise a child" — well, you are part of that community, and i wanna know what *you* will do to help raise our children. Rather, the question is what will you *do* to help fight the system that turns our children into criminals and victims?

All of the people in our communities must come to share the responsibility for providing a new, broader sense of Collective Identity, Purpose, and Direction. We all suffer the same oppression, at the hands of the same oppressor. We all confront and react to the obstacles to our



progress that are created and sustained by the U.S. and its local governments.

We must begin to promote new ideas, new definitions. We must begin to *work together* as a collective, distinct community that is primarily engaged in a struggle for sovereign power.

We must promote ideas which encourage our young people to identify themselves as Afrikans; We must promote among our young the idea that their purpose is not to merely seek quasi-control over a few city blocks but to share in our control of entire cities, states and ultimately to share in the control of our own nation. We need ideas which promote the notion that the direction We must take is toward national independence. Let's "gang-up" against oppression, and struggle for power!

— end of Part One —

Owusu Yaki Yakubu

Prisoners punished for overcrowding

A new program initiated by the Minnesota Department of Corrections (D.O.C.) is coming under fire from angry prisoners and supporters. The program is called Housed Other Facilities (HOF). HOF is an attempt by the Minnesota D.O.C. to put more blame and more hardships on prisoners due to overcrowding. The program, in an attempt to alleviate State prison overcrowding, gives prisoners an ultimatum: be transferred to a small county jail or resist placement and serve a 30 day punitive segregation sentence.

To some the county jail may not seem like such a bad idea, but for most folks they're a lot worse than the State dungeons. Racist injustices and acts of brutality are commonplace and much easier to cover-up in smaller jails. Small town Minnesota isn't a safe place inside the walls.

Not only did HOF serve the 30 day segregation sentences to many prisoners, but it slashed the plans for many prisoners who were ready to go on to community supervision programs like work release or I.C.S. So, because of HOF (a program to reduce overcrowding),

prisoners are serving more actual in-time increasing the prison population. HOF is a farce.

After a long-struggle to get his case heard, one prisoner at MCF-Stillwater has found a judge that will allow his case against HOF to be heard. The law firm representing him is also considering going ahead with the long-awaited class-action by the many prisoners affected by HOF.

Minneapolis Anarchist Black Cross (ABC) wants to help by getting as many prisoners affected by HOF on the tip about the suit. If you are or were given a segregation sentence for refusing to move from a State prison to a county jail please get in touch with us. We need to put as much pressure on the court to demand the discontinuity of the HOF program. We need to let the Minnesota D.O.C. know that prisoners are not the problem with overcrowding — the dogs who put them there are. ∞

Minneapolis ABC
P.O. Box 7075
Minneapolis, MN 55407

In the name of Allah, Lord of Mankind, Avenger of the oppressed.

If not us, who? — If not now, when?

Revolutionary Salutations!

Comrades —

At the present we are witnessing the repressive, long-term designs of counter-insurgency being aggressively imposed upon us all across the board by the "christo-fascist" kolonial state and its neo-settler vanguard. They are pursuing these vile designs through all the means at their disposal...through the media, esp. TV, through neo-settler conformist "peer-pressure" and ideological "group think" to instill and reinforce in their shock-troops the rationalizations of genocide, through their courts at all levels, their institutions and schools, their terror troopers (domestic pigs of all sorts) — and of course through their prison system. The program of christo-fascism (a.k.a. "Amerikanism") is being conducted in two fundamental trends; firstly we can see aggressive (though primarily non-violent) coercion being applied through overt/covert socio-political environmental engineering — appealing to the symbols of patriotism and Euro-Christian/"white" values — so as to unify and mentally prepare *them* to serve the empire globally/domestically in crushing and controlling *us*; and secondly, we can see the use of state-terror, brute force and torture to coerce/control *us* — to intimidate *us* into just accepting *their* dictata that "might is right" (and "force over truth"), and into basically surrendering like good sheep to the slaughter (...after all, what else does the empire — in its dying days — have to offer the dispossessed and downtrodden?!).

By these two means *they* are building *their* forces (ideologically, structurally, militarily and on and on and on...) while *we* are being drugged, busted, dispossessed, disrupted, scattered, intimidated, terrorized and brutalized into a state of pitiful, defenseless, subjugation. Not only in these tombs, but again — all over the board!

Now given this reality, and our "awareness" (our humanity!) and the responsibility, yes *responsibility*, that goes with it — which compels us to confront our oppression and those responsible for it — *what* are *we* going to do to counteract, reverse and lay the foundation to ultimately defeat these repressive designs of Amerikanism?

We need to analyze and move to resolve numerous contradictions within our own lines of thought and action, and thereby undertake the task of building the Committee For Freedom (C.F.F.) into an organizational body that is functionally rooted in/among the progressive masses of prisoners in this state's slave camps — creating an organ of struggle that can/will serve as the vanguard in realizing a revolutionary future behind these walls and beyond. What follows is being offered in hopes of stimulating reflection and action — some serious self-analysis and criticism/self-criticism — towards overcoming some of our weakness and broadening our base in a way that will allow us to effectively prepare to resist *and* overcome the current/future phases of the D.O.C.'s COINTELPRO against us.

Point one: combatting elitism

The C.F.F. is like the head of the struggle behind bars in this state, but due to the COINTELPRO, and also due to some of our negative tendencies "within," this head is not attached to the body of Indiana's prisoners. And this situation is partly due to the use of isolation tactics/M.C.C. by our enemies to prevent the contacts and links between our cadre and the masses, and partially due to — and this is the focus of this point — isolationist/elitist tendencies

among our ranks, tendencies which conjure us to be some sort of "saviors of the people" (as if they're merely spectators in the struggle whose sole role is to clap, "oooh and aah" to our acts of resistance against the pigs?!), as opposed to working towards organizing and enlightening the masses in such a way the people can save themselves. This tendency manifests in a sophisticated, highly-charged/militant dialogue built around the "mystique of personality" and individualist acts of resistance — which are used to legitimize and substantiate the image we've built for ourselves as being "down" for the people and dedicated to the struggle. All knowledge, science and literature, per this tendency, is to be put in the service of ego-tripping and defending this image (caricature!) of one being a revolutionary...as the adage goes, "He's become a legend in his own mind."

Comrades, we *must* struggle to root out all tendencies towards this line of "revolutionary elitism" that may be found in our midst — if the shoe fits, then wear it! We must take stock of ourselves and our historical knowledge regarding the struggle, and stop fancying ourselves — "some day" — dashing around at night in ninja suits with AK-47's like some sort of "revolutionary" Mark Boland...*wrong!*

In place of such elitism, we need to instill in ourselves the concept of being revolutionary servants of the people — not their "saviors". The fascination with armed struggle reflects a desire for direct, avenging action against our oppressors — but this is not necessarily revolutionary (even if manifested in revolutionary trappings!). To conduct armed struggle at any level, with any degree of possibility of success, requires organization and an infrastructure that can harness the energy of the masses and channel it at the enemy! Many of the books we've read and studied over the years on struggle clearly point this out, but apparently, we've only taken what sounded good to our sense of righteous outrage as opposed to what would solve our dilemma in this kountry; and subsequently we've ended up perhaps with enough "technical details" to compile a field manual on unconventional warfare, and basically spend most of our time "romanticizing and fantasizing" about future missions and "hits" — but are doing

little or nothing to integrate ourselves into the masses and organize them to struggle.

Further, we must realize that armed struggle is the outcome of creating a vanguard element that goes among the masses and raises "collective consciousness" to such a degree that violence against the oppressor is rationalized and understood as an expression of their will for change...and this violence is but one (secondary!) dimension of the vanguard's duties — with the foremost being the creation of an alternative infrastructure (vis-a-vis the fascist state's infrastructure) that incorporates the explosive and creative potential of the masses into concerted activity geared towards making concrete revolutionary changes in themselves (ideologically/morally) and their societies and communities (socio-politically and economically).

In most cases these vanguard elements worked for years — through very costly periods of trial and error — just to sink roots into the masses as the prelude to building up the mass-based infrastructure capable of sustaining protracted guerrilla warfare. Do we have the right to think the route we must go here will be any easier/different...or do we think the masses will just come and assist us — as their ninja-suit-clad "saviors" — merely because we take armed action against the oppressor in their name...*wrong!* In fact, this line of thought and action (the guerrilla "foco") has failed dismally in praxis (globally!) and in the context of our struggle in this state's slave camps, it amounts to an excuse for inactivity in the face of our responsibilities to organize and struggle. Realistically, the C.F.F. could work "on behalf" of Indiana's prisoners for the next ten years, but we would be no closer than we are now to awakening the downtrodden, enraged and misdirected masses to struggle within/as part of the C.F.F. on the behalf of themselves (all of us!) toward a revolutionary future.

Bearing all of this in mind, we must wage serious ideological struggle among ourselves in these slave camps to identify and root out any form of elitist tendencies in our midst — and those of us who are guilty of sitting around inactive, fantasizing about some "future" revolution (a "fantasy" that will soon manifest into a *grim* nightmare for us should we remain inactive and try to hold to this bogus line through the next phases of the COINTELPRO/counterinsurgency program our captors are planning for us!). We need to do some serious "soul-searching" — and begin seriously planning and working towards building an organizational infrastructure that will enable us to revolutionize, motivate and offer some guidance and direction to the downtrodden

and dispossessed here in Indiana. Time awaits no one — the conditions for revolution are present before us *now*, so it's on us to put down the necessary program to get as many as possible in these camps awake, active and struggling! In the words of Gil Scott-Heron, "The revolution will not be televised, will not be televised, will not be televised. The revolution will be *live!*" Open your eyes and look around you — the revolution is not "someday" (when we maybe get out?!), it's *here and it's now!*

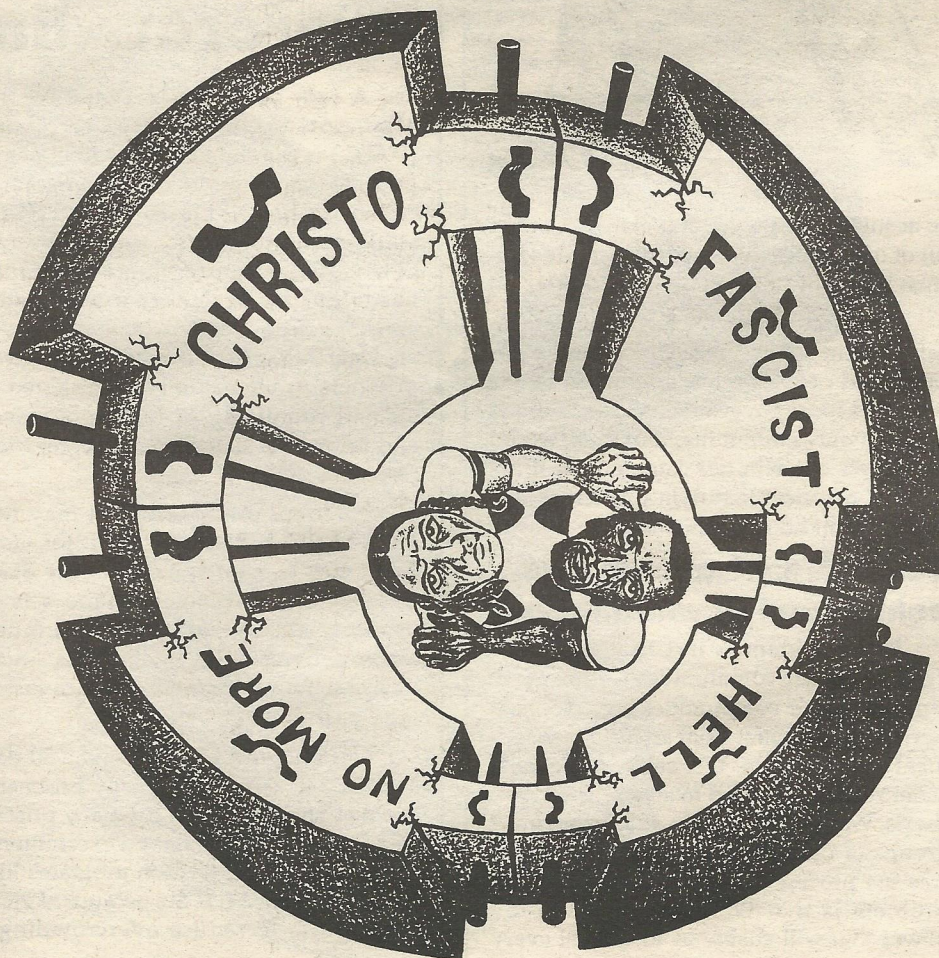
To accomplish any reorganization in our lines of thought and action requires a dialectical realness that is necessary to weigh and qualitatively alter our positions when they're found to be defective in praxis. We cannot allow our egos to blind us to the realities and the inactivity as noted above, and the "holier-than-thou"/"do-nothing-but-rap" elitism that is at the root of these realities. Simply put, liberalism is suicide! Towards rectifying this dilemma, I would suggest that we move to build a collective consciousness among ourselves that will bring us closer together as new men/wimmin and revolutionaries regardless of our varying degrees of understanding and shades of ideology. This collective consciousness would give us a foundation upon which to build our characters as Nu-Men/Wimmin, as well as allow for the removal of our "personalities" from our politics (we can *never* conduct systematic criticism/self-criticism — and thus we will stagnate — if attacks on faulty lines of thought and action are taken as "personal affronts" — or ego challenges!) As this ties into the next point, I go from here to there...

Point two: revolutionary consciousness

A positive way in which we can build unified relations — working relations — among each other within C.F.F. (and beyond!) given our various political tendencies and ideological leanings is establishing, respecting and upholding a politicized/revolutionary code of ethics (humanist principles and values). Such a unity can transcend ideological differences (i.e. various "isms") in some very concrete ways (where the fundamental contradiction we *all* face is slave/master, captive/captor, oppressed/oppressor, etc.), as well as open the door for the participation and contributions of basically anyone regardless of their political maturity, or lack thereof, who desires to become active in *our* struggle within a collective body of comrades/under a disciplined program. Most prisoners/lumpens we live among recognize (and have!?) "principles" of one sort or another, and acknowledge the need /worth of living by them; and in regards to point three (below) — organizing and incorporating these prisoners/lumpens into C.F.F., and through C.F.F. into collective political consciousness and resistance — adherence to a general foundation of human/revolutionary principles needs to be the only *initial* criteria for involvement...with criticism/self-criticism based around instilling and struggling to uphold these human/revolutionary principles (*values!*) vis-a-vis the animalistic/reactory principles the enemy has programmed us to uphold as our own. This line of approach would also enable us to weed out opportunistic tendencies/elements among cadres...many times the neglect of instilling revolutionary principles (*values!*) in cadres has resulted — tragically — in the derailment of struggles and the sacrifice of years of progressive efforts on the altar of opportunism and "personal expediency". If we can not transform ourselves into just and righteous (Humane) people, and interact among ourselves accordingly today, we will surely end up being "tyrants" of the morrow should our endeavor be graced with success and the responsibilities of victory fall upon our shoulders!

Basically, and this is open for critique and dialogue, the following points could be stressed as such a foundation of revolutionary/human morality:

continued on page 17



National Incarcerated Muslim Network

As-salaamu Alaikum Muslims! and may Allah [(wst) God] guide you who have not accepted Al-Islam!

The following is a brief summary of the purpose of the National Incarcerated Muslim Network (NIMN) and why it is imperative that incarcerated Muslims in particular and non-Muslims in general seek to develop a collective movement under the leadership of NIMN for effective results.

The National Incarcerated Muslim Network is an effort on the part of incarcerated Muslims to develop and provide the means and ways in which incarcerated Muslims can network together with each other and the outside world for the future development of a central WAQF (Trust) Foundation that will concern itself with the following. Please keep in mind that primarily NIMN is directed for the benefit of incarcerated Muslims but it also has non-Muslims in mind in regards to some of its programs. We are pro-human.

1) *Religion*: is Al-Islam. We believe that Al-Islam is the only religion that propagates the Unity (Oneness) of God and the human family. Thus, regional networks will be sought in the future that will propagate the same.

2) *Law*: Each regional (state) network will seek to develop field networks within their region (state) that will act as Legal workshops. Legal writs will be filed on behalf of prisoners in these regions (states).

3) *Politics*: Will consist of developing moral and financial support from outside organizations and individuals to improve prisoners' conditions while incarcerated and to give them a better opportunity upon release.

4) *Publications*: Development of a religious and legal publications. The religion publication will cover education, economics, labour, sex and war. The legal publication will cover legal and political issues.

5) *Labour*: The WAQF (Trust) Foundation

will provide each regional (state) network with the financial assistance to develop the means in which incarcerated Muslims can earn an income while incarcerated. Also, it will seek to develop means of employment for those that are released.

6) *Education*: Each regional network will assist those who do not have a high-school diploma or G.E.D. to obtain one. We will also seek to provide for legal education by way of the various correspondence courses that exist.

7) *Economics*: Currently the NIMN is developing an economic support system program (ESSP) that sells leather items such as belts, wallets, gun-holsters, book-covers for the Qu'ran and Bible, ladies' hand-bags and purses.

The proceeds will be used to purchase copying services, postage, re-mailing services for those prisons that do not allow prisoner-to-prisoner correspondence, *dawah* (propagational) material, and hygienic items for the indigent.

Additionally, ESSP will develop a sponsor program in which NIMN will financially sponsor member Muslims into the prison craft-shop here, with their agreement that they financially support ESSP, and pay *Zakat, Sadaqah and Khums*.

Once the pilot program (ESSP) is financially secure, NIMN will seek to export ESSP to other prisons. This will be the means in which we develop regional networks for the eventual establishment of the WAQF (Trust) Foundation.

This brings me to the point of this article. The activities of various incarcerated Muslim movements and individuals is making it complicated for any of us to get any outside cooperation. Because of this lack of leadership and co-ordination, not many Islamic institutions want to assist incarcerated Muslims. I have been encouraged by Hafiz Mohammed Amin of the Islamic

Academy (he is now in London, England) to co-ordinate the movement (*jihad*) of the various incarcerated Muslims so we could get the most benefit for our efforts.

Other Islamic institutions such as the American Islamic Zakat Foundation, American Muslim Support Group, North American Fiqh Council and the National Islamic Prison Foundation have all stated they would be interested in assisting incarcerated Muslims if we have a focused aim and work as a collective body. We need your pledge to support NIMN and cooperate with us. Islamic American Zakat Foundation has given me a letter of consideration in being the administrator of the WAQF Foundation for incarcerated Muslims. But we have to unite and focus our Jihad. We all have basically the same concerns: religious, educational, economic, legal and political. We must unite! All those who want to assist this endeavor (Jihad) must pledge their support in a letter to me. Enquiries from prisoners in California, Indiana, Illinois, Pennsylvania and New York will not be answered because these prisons do not allow prison-to-prisoner correspondence. We will work something out when we develop a re-mailing system.

For your pledge of support and co-operation, you will be required to join letter campaigns when needed to develop ESSP. A copy of our news release will be forwarded to you, our resource list and a target list of specific Islamic institutions whose co-operation we seek. The resource list is for your personal use, please share them with others. The copy letter and target list are for the letter campaign that will be announced in the mailing you get when you write to us. You

must state your pledge to receive the above.

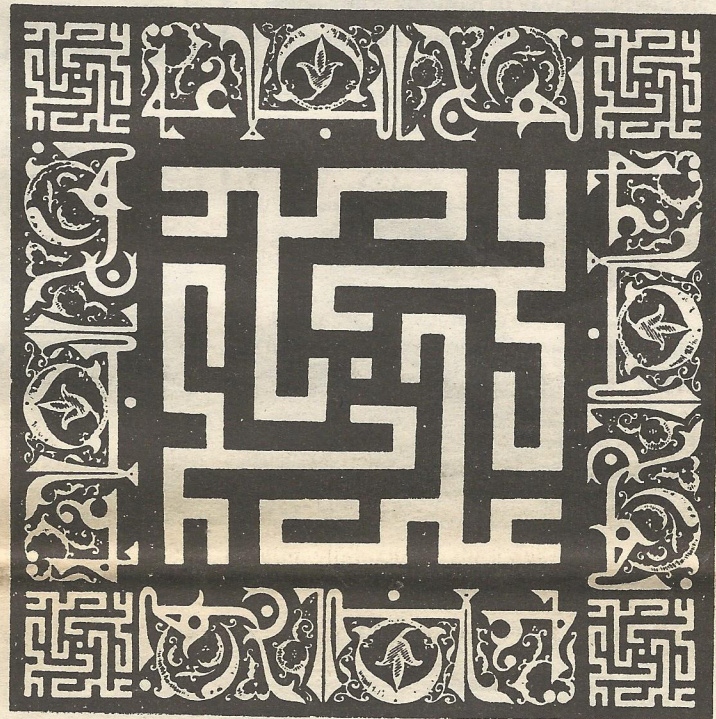
Brothers who have access to copying and/or printing machines can assist by providing free copies of our news release, resource list, target list and other printed matter used for *dawah* (propagational) purposes in our mailings. This must be done free of cost until ESSP can financially compensate those for their assistance.

Conclusion: the above mentioned goals will not come about overnight. It will not come about without leadership to direct and co-ordinate our activities. It will not come about without co-operation. We can accomplish much more if we work together.

Man only gets what he strives for! Then which of the Favours of your Lord will ye deny!

Wa 'Alikum As-salaam!
Hezbollah! (Party of God)

The National Incarcerated Muslim Network
Yassir 'Abd-al-Malik-ut-Talib-ad-Din
c/o Maurice Taylor #476837
Rt 3 Box 59
Rosharon, TX 77583



If not us... *cont'd. from page 16*

a.) *Want for others what you want for self/treat others as you would like them to treat you*: For the sake of moral righteousness and respect of the "humanity" in yourself and in others, and not subject to what is expedient, receiving it first or even in return.

2) *Tolerance and forgiveness*: of our human shortcomings, differences and sometimes ignorant and emotional antics/"disrespect" towards each other.

3) *Intolerance and respectful firmness*: In combatting manifest falsehood, opportunism, reactionary "isms" and liberalism — not hesitating or fearing to say what must be said; and also with regards to combatting our own ignorance and instances of persisting in the wrong.

4) *Subjecting the I/me to Us/We*: Being willing to conform to democratic centralism wholeheartedly even when in the minority on an issue, and *never* seeking to put individual considerations — whether in the guise of "revolutionary" expedience or otherwise — above those of the whole.

5) *Love and human compassion*: Being willing to sacrifice for the advancement and well-being of humanity, your comrades and the struggle — the sincere and heartfelt longing to live and work, and if need be, to kill and/or die in one's dedication to these; and again, not subject to "expediency".

6) *Opposition to material-ism ("worldliness")*: Not putting our attachments to things/vices above people — and especially above the best interests of the collective; and being willing to sacrifice these attachments/vices as the needs of the struggle (and human dignity and righteousness!)

require, as well as endure hunger, pain and difficulties accordingly.

7) *Responsibility*: Doing what you agree to do and being accountable to the group and each other — via frank criticism/self-criticism — for the successes and failures resulting from what we've done.

8) *Realness*: Being *you...* and abstaining from hypocrisy, lying, backbiting, slander, subjective criticism and two-facedness.

9) *Dedication*: To upholding revolutionary righteousness, to helping each other out of sincere comradeship — personal "likes and dislikes" aside — without "expectations" on the come; to giving (whether you're asked or not — each to the extent of his/her ability!) needed moral, physical or financial support of the group and the struggle; and last but not least, to transforming one's individual self towards constant improvements within the realm of realizing these principles/values fully in all aspects of one's private/public life - and with regards to all aspects otherwise (i.e. improvement mentally, morally and physically!)

10) *Impartiality*: Being just, impersonal, and non-biased in our judgements and interaction with others...not subjecting right and wrong to personal "likes and dislikes", the dictates of the prison environment or convict "status quo" or any other factors besides justice.

11) *Hate*: Towards injustice, "expediency", opportunism, oppression/oppressors, exploitation, ignorance, sexism, racism, reaction, ignorance - and those who collaborate with the enemy; basically, aversion towards anything that stagnates the manifestation and development of human potential and creativity from its full realization and perfection.

12) *Courage*: To uphold these principles of humane morality *and* live by them in the face of an environment where animalism, reactionary violence, ignorance and gross self-interest are the norm; to face the provocations and repression of the enemy without flinching, while continuing to wage protracted and disciplined struggle; to refuse to be "normal" without fear of rebuke or scorn when "normal" amounts to being a slave to money, possessions, desires, emotions, vice, etc. — ad nauseam!

These principles (values!) can be broadened or redetermined (in definitions) and/or more can be added — this is not meant to be "all-inclusive" in any way. The long term objective in pushing such a "moral line" as opposed to one particular political line goes beyond the organizational dimensions (as already touched on above), and into the realm of socio-environmental engineering...supplanting the self-destructive slave value-system of the oppressor (maintained through environmental influences behind these walls) with a revolutionary/human value system that will allow the oppressed masses to reclaim their humanity from the clutches of this system.

Comrades — we command a degree of "respect" by the non-political/lumpen prisoners due to our resistance over the years, and so that too must become a weapon in our hands with which to fight the enemy's genocidal designs (i.e. use what limited influences we may have to instill a revolutionary/human standard of right and wrong into the psyche of the masses by word and deed — showing that it's not "soft" to live by a code of ethics above those imposed on us by our enemy through their prison culture.) At any rate, these principles can provide us with a vehicle to improve ourselves and our

effectiveness as revolutionaries working together collectively, influence (in the long term) our environment beyond our actual physical presence, and offer us a foundation through which to conduct a mass-based organizing endeavor for resistance to heightened brutality, repression and counter-insurgency in these slave camps.

Abd al Bari
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Elyria, OH 44035

Abd al has been released from prison. Write to him at the above address.

The second part of this article, originally written as an internal document, will be published in the next issue..

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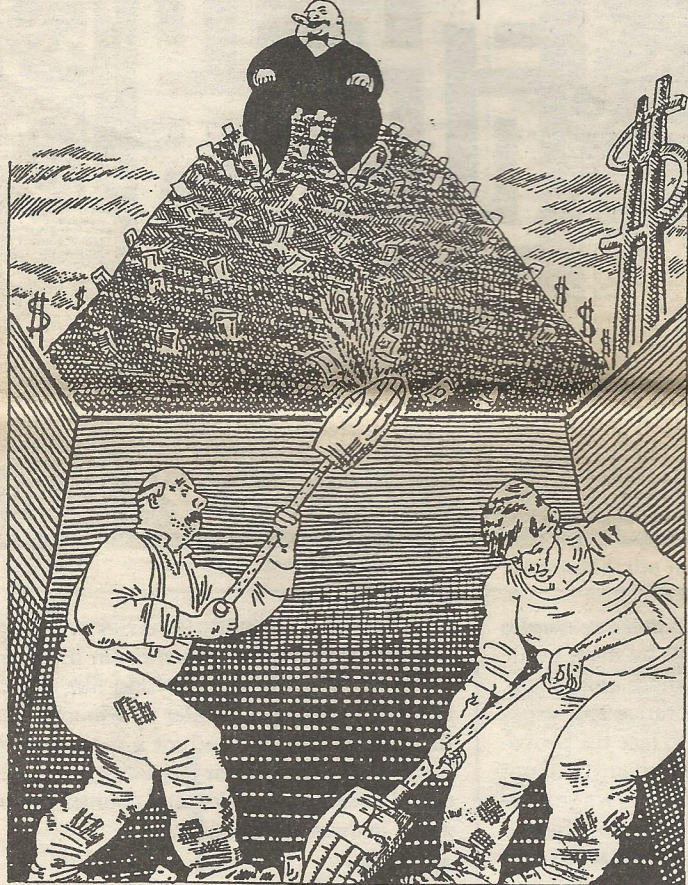
It's a Money Thing

People across the nation are dissatisfied, in fear, confused, in need, homeless, jobless, greedy, bloodthirsty, humiliated, disrespected and disregarded, harassed, denied, and tentatively gullible to any potential political leader. All are wanting a change, hoping that something or someone will have a cure. It's no wonder when some fool comes up with the bright idea of "Three strikes and you're out" that everyone is so quick to jump on the bandwagon, and this is exactly what they want you to do. "Follow without thinking," "Act without questioning."

How many times have you heard a politician claim to lower or freeze taxes, reduce crimes, and get tough on crime? Yet, the moment that politician gets into office, not only do taxes rise, but crimes double. "It's a money thing."

The chief problem in any community cursed with crime is not the punishment of the criminals, but the prevention of the young from being trained to crime. Expansion of the incarcerated population is a terribly inefficient way of reducing crime rates.

Our government teaches the whole people by its example. If the government becomes the lawbreaker, it breeds contempt for law; it invites everyone to become a law unto oneself; it invites anarchy.



For over 40 years we have devoted resources and attention to the Soviet threat. Now the Soviet Union is no more. Now we can reinvest in this country with resources no longer needed for the defense of allies abroad. Yet we are spending 25% more on the military than "normal" Cold War levels. We spend more than we spend on children, education and training, alternative energy and the environment combined. This year the United States will spend about \$285 billion on the military. About 40% of this is still devoted primarily to defending Europe and Japan from a threat that no longer exists. If we invested this money - about \$140 billion - at home, we could:

- 1) ensure that every child comes to school healthy enough to learn;
- 2) triple the rate of cleaning up toxic wastes;
- 3) provide skills training for the 75% of young people who do not complete college;
- 4) begin to rebuild our crumbling infrastructure;
- 5) build affordable housing and give people jobs;
- 6) research the environmental technologies vital to sustainable growth.

All this and much more can be done, over that of building more prisons which will inevitably only raise taxes, create more criminals, and cause more crimes.

While the benefits of prisons may be questionable for the public, they are undeniable for a variety of private corporate interests. To the \$51 billion spent for state and local criminal justice systems, we can add the amount spent for federal criminal justice agencies (\$5.7 billion in 1985) and private security systems (\$21.7 billion in 1980). The annual total thus lies in the neighborhood of \$80 billion. (*Focus*, July 1989).

By contrast, the amount of direct losses to individuals, house-

holds, banks, and other businesses due to crime is approximately \$10 billion per year. In other words, for every dollar directly lost by victims of crime, we spend about \$8 to apprehend and punish the perpetrators.

Prisons take on another face if one views them as generators of profits. Some of those who profit from the business of imprisonment are easy to identify, like architects. According to the chair of the American Institute of Architecture's criminal justice committee, there are now over 100 firms specializing in prison architecture. Of the 200 companies that exhibit their products at the annual Congress of the American Correctional Association, more than 10 percent are architectural firms. One Michigan entrepreneur, who is marketing what he describes as "do-it-yourself, easy-to-assemble portable jails," comments that "once this thing goes, we're talking about scads and scads of money."

Architects are far from the only people with a vested interest in the proliferation of prisons. After successfully lobbying the state legislature for new prison construction, the former Alabama state prison commissioner, Robert Britton, moved into the private sector to head a for-profit medical firm that services Alabama's prison system. "I've always wondered what the corporate world is like," he said at the time.

The corporate world is extensively involved with prisons. San Quentin offers more than 350 products for prisoners to purchase, from cupcakes and fried pies to perm-cream relaxers and pinup calendars. The wares annually exhibited for sale to corrections professionals at their convention include institutional hardware like Aerko International's Mister Clear-Out ("The state-of-the-art in Tear Gas Hand grenades, especially designed for indoor use") and the wares of the Peerless Handcuff Company ("A Major Breakthrough in Cuff Design!"). More prosaic products include the Muffin Monster from Disposable Waste Systems, Inc. ("It will grind up into small pieces all the things inmates put down toilets"); the food distribution company Servomation ("Justice Is Served!"), and the Coca-Cola Company ("Time Goes Better with Coke!").

It is a well known fact that today, "prisons are the number one industry in America, after war." Actually, in many cases the two industries overlap. The American Security Fence Corporation of Phoenix, Arizona, manufactures the double-edged coiled razor blade that graces most prison fences (Razor Ribbon, "The Mean Stuff!"). According to the company's promotional literature, their top-of-the-line product, Bayonet Barb, which "combines awesome strength ... and vicious effectiveness," is

"manufactured in strict accordance with Military Specifications."

Likewise, GTE Security Systems of Mountain View, California, sells an electrified fence called Hot Wire. Tested on the field of battle, the product is advertised as being "so hot that NATO chose it for high-risk installations; so hot that thousands have found their place in military installations ranging from sub-zero Alaskan winters to sizzling Southeast Asian summers."

From architects to academics (who study prisoners and the prison system), from food service vendors to health care firms, from corrections bureaucrats to psychologists and social workers, there is lots of money to be made from the proliferation of prisons. "It's a money thing." (He who passively accepts evil is as much involved in it as he who helps to perpetuate it. He who accepts evil without protesting against it is really co-operating with it. - Martin Luther King, Jr.)

Our choices are clear. We can come together and organize the millions of fighters for justice into one coordinated attack against this system, and we can establish a society and economy based on the moral principles of equality, liberty and justice.

"Three Strikes & You're Out" is targeted for blacks and Mexicans and the generally poor people, with only monetary gain as the main objectives. How else can they show cause to raise taxes higher? How else can they profit from the underclass? And while they grow richer, you the taxpayers get closer and closer to becoming one of the very individuals you are persecuting for being poor.

Today, we are at the beginning of a great movement marked by slogans and demands for justice from diverse groups. It is not right to execute a person whose innocence is proven too late to satisfy some law. It is not right that the children of the rich get a good education paid by tax dollars and poor children get a poor education paid by tax dollars. It is not right that people suffer the horrors of homelessness while housing is plentiful. It is not right that the government protects and maintains the conditions that slaughter literally thousands of our children every year.

I have never seen a person of means go to the chair. It is the rich and powerful, the public officials, the political and corporate professionals, who can afford the best legal talent to defend them, who get off with a lesser sentence. It is the poor, the illiterate, the under-privileged, and members of the minority groups who become society's blood sacrifices.

Injustice which lasts for three long centuries and which exists among millions of people over thousands of square miles of territory, is injustice no longer; it is an accomplished fact of life.

"Three Strikes & You're Out" Yes! ... Strike One; getting you confused enough where you can't see where you're being deceived and cozened. Strike Two; convincing you to vote on bills and taxing you 2 & 3 times on the same income, Strike Three; having you vote someone into office which has not your true interest at heart. The result: "You're Out" in the cold, and one paycheck away from being classified as a criminal. If you don't think so, then walk down the street one dark night, and let a homeless person walk in your direction. Your sudden fear at the sight of this person has classified him. He may never have committed a crime in his life. But to you he represents fear, he represents the criminal element.

Yesterday he had a job, family, and nice home. But he made that one mistake of believing in that politician, about "No more taxes, tough on crime." He didn't see the small print, "loss of job, loss of home, loss of insurance, loss of family, loss of social respect and concern." ~

It's a money thing!

Al Cunningham
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CSC continued from page 7

closer to their expiry dates or judicial review dates?

The narrowness of sight, and obvious lack of concern, for prisoners by many in Canada, is overly apparent in regard to the CSC. Prisoners understand how society would want to keep their families safe, we want the same thing also for our families. But the way some citizens are going about it is wrong. The biggest mistake society is making is that it is listening to the bureaucrats who are preying upon the fears of society (hence the institution of "Gating"), and feeding society what it wants to hear which is not necessarily the whole truth ("We are only Gating those prisoners that are a danger to society"). The people in charge are not necessarily any better than the prisoners they are watching over. Since my incarceration I have seen, or heard, (from both prisoners and staff) of staff stealing, cheating the government, sexually assaulting one another, and sexually harassing each other. Yet to this day I have never heard of anyone getting sentenced to time appropriate for the crime they committed, the only penalty for long time staff is early retirement, and for new comers, resign or be fired.

Regardless of all of that, the one thing that fascinates everyone on the inside of a prison, is how, in anyone's mind, can someone with major psychological problems be allowed to work in a prison? Especially after suffering a breakdown as a result of where they work. In a recent article (February 2, 1994) by Jack Le Blanc of the *Trentonian* that dealt with the ever popular subject of staff fraternization with felons, Ms. Dawn Burshaw stated, "I can't take it any more. That's why I'm on sick leave. I just can't stomach coming in to work." She also goes on to say, "I put off my doctor for months. I've been in doctor's care for months on antidepressants, and he said finally, 'No more.'" Since being at Warkworth Institution, I have heard rumors of one guard who tried to commit suicide, one that did commit suicide, and a couple of Case Management Officers being admitted to hospital for bouts with depression, and for having nervous breakdowns. All that may be fine if these people work in a sponge factory, but a Federal Prison! All prisoners are well aware that society doesn't care what happens to us, but what about the children, wives, parents, grandparents, and other assorted visitors to the prison. Look at the innocent victims of workplace killings at the McDonalds restaurant in Nova Scotia or of the postal

workers in the United States. The victims of those incidents did nothing to their assailant. They just happened to be on the premises when the person who had a breakdown of rational thought arrived. What's to say that because of the pressures that pummel some staff into depression, they don't crack while at work. Guards have access to the gates as well as firearms, and Case Management Officers have the same access to guards, as well as the ability to give advice on individual prisoner's cases. Society seems so concerned with keeping prisoners in cages, that they have become oblivious to the keepers of the cages. Prisoners are required to have psychological assessment to determine the effects of life in an anti-social environment. Why are staff not required to be assessed to determine the effects of the same anti-social environment?

In parting I would like to say one thing. As a result of the Victims of Violence groups' efforts in the wrong direction, I have developed an analogy. I see society as the child playing with a loaded gun, and unless they make an honest effort to know the inner workings and mechanisms, before it's too late, the gun will go off in their faces with unforgettable results. ~

Anonymous

Prison Justice Day — August 10th

Another year, another August 10th.

On August 10, 1974, when Eddie Nalon cut through the vein in his arm "and at last found the freedom he had sought so desperately" in the words of his cell neighbour, Howie Brown, in Millhaven Segregation Unit, little could we have imagined the chain of events which that one sad death would initiate.

On the first anniversary of Eddie's death, the prisoners of Millhaven held a one-day hunger strike and memorial service, and refused to work. By the time the second anniversary rolled around in 1976, following the call received from Howie and other prisoners for all Canadian prisoners and concerned citizens to join their one-day hunger strike and work stoppage — a "happening" was launched, which would never waiver.

In B.C. our little group did a 24-hour Vigil and Fast at the monument at the old B.C. Penitentiary, which we continued each August 10th, attracting a larger number of supporters each year, until the notorious Pen was shut down in 1980. It has since taken place at various prisons, and is now an annual feature organized by a women's Rock Against Prisons Band, at a Vancouver Park.

From Edmonton, where a group lays flowers at the prison gates, through to Winnipeg, Toronto, Kingston, Ottawa and Montreal (to name just a few locations) families and friends of prisoners publicly demonstrate their concerns on August 10th.

Next to U.S.A. with the highest incarceration rate in the industrialized world — 310 per 100,000 population — Canada ranks next with 130 per 100,000. As accurately expressed at a recent Parliament Hearing: "in a time when business around the world has been suffering through a deep recession, Corrections seems sadly to be a major growth industry."

It could also have been added how the \$7.7 billion dollar Criminal Justice System budget (1992), of which \$1.8 billion is

allocated to Corrections, obviously requires a (prisoner) base from which to function. Not much scope, here, for too many early releases, which in turn would mean staff reductions — and *that* would never do.

While we must continue to fight for the elimination of solitary confinement (where most suicides occur); continued abolition of the death penalty; and against inhumane 25-year sentences, as well as all the atrocities which are part of the prison system, it is also becoming more generally understood that the battle must now move on to the next stage: the dismantling of a prison system which neither deters — rehabilitates — nor eliminates crime.

To sentence a human being to pain and suffering — to a prison sentence — must no longer be tolerated.

All out for August 10th — National Prison Justice Day.

Claire Culhane
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**P.J.D. in Toronto,
see back page**



Remembering those who have died

It is a nice thing to know that a peace-keeping and free nation such as Canada has the second highest rate of incarceration in the western world. No wonder criminal justice costs us eight billion dollars annually! Meanwhile, there is no apparent reduction in violent crime. This leaves us to question our method of retributive justice, what it accomplishes and whether it is truly what we want.

Retributive justice calls for punishment of people for their wrongdoing. While disregarding the fact that it is within our society that errants learned their anti-social behaviors, we seek only revenge. An eye-for-an-eye justice, which we are learning leads to a blind society. Considering that punishment does not work to deter wrongdoing as expected, the final analysis reveals that just desserts merely inflicts the very same abuse, fears, anger and harms that we imprison people for.

Our laws are designed to extract some kind of revenge when they are transgressed. More often than not, this is society's revenge rather than some kind of justice for the victim of crime. Sanctions for wrongdoing clearly illustrate the suffering of an offender because someone has suffered harm done. It is not difficult to see how we attempt to repair harm done by inflicting more harm. An already broken community is torn apart further each time someone is sent to prison. And then there is need for further repair when people are released from prison, as most are.

The ultimate harm of retributive justice occurs each time that another prisoner dies. These are victims of murder, suicide and neglect. In comparison to society at large, these deaths occur in disproportionate numbers. And they are truly unnecessary unless we wish to continue to embrace a mode of justice that not only harms, but also kills.

Before anything can change for the better, more people need to reconsider attempting to teach errants the wrongs of their actions by harming them with punishment. Are we willing to accept community responsibility for crime as symptoms of social ills? Meanwhile, should we not atone for the collective wrongdoing of the crime of punishment?

While people are deciding whether they want justice or revenge, there is still no denying the wrongs and harms of our prisons. If they were not harmful, people would not react like you are trying to hand them a bag of snakes when you talk to them about prisons. Still, there is an opportunity to atone for

the crime of punishment as it would be far too idealistic to expect us to stop using prisons right away. Increasing numbers of people in our communities are taking that responsibility by commemorating each August 10th as Prisoners' Justice Day.

It was in Millhaven Institution, in 1976, that federal prisoners chose not to work or take food from their keepers in an act of solidarity to remember Edie Nalon's death by misfortune on August 10th one year earlier. An inquest had revealed that he bled to death because the panic button in his cell failed to alert security staff as it should have. Since 1976, an increasing number of individuals and organizations in the communities have held vigils, worship services, demonstrations and other events in common resistance with prisoners on August 10th. Recently this has been occurring on an international level.

Meanwhile, PJD has come to mean many different things to many different people. For some, it is the day to emphasize and raise public awareness of the harsh and brutal conditions responsible for so many prison deaths. For others, it is the day to keep the spirit alive of those who have passed beyond the prison gates but once. For the majority, it is the day to remember that prisoners are people too and that they were not sentenced to prison to die.

A lot of Canadians have been voicing their disapproval of the methods and especially the results of retributive justice. They recognize that there are enormous social costs of punishing for revenge and they wish to heal and restore instead of doing harm. Instead of just desserts, they desire that which is just. They recognize that there must be some kind of community responsibility before there will be social justice.

Hopefully, in 1994, Prisoners' Justice Day will also mean that more people who no longer wish to harm others with punishment and revenge will attempt to take some responsibility for the crime of punishment by recognizing August 10th in their thoughts, words and deeds.

A variety of community events will be occurring in Kingston, Toronto, Edmonton and Vancouver and elsewhere. Details are unavailable at the time of publication, but they can be gotten by writing to:

Prisoners' Justice Day Committee
c/o A-Space
183 Bathurst St.
Toronto, Ont M5T 2R7

Surviving *con't from page 5*

sonal prison of anger and resentment, read on anyway.

It is not a pretty sight to see anyone in prison who has no hope. Without hope, there is no purpose. So we have to create our own sense of purpose, no matter how negative the situation it arises out of. Hope is precious, however remote. And desperate hope can make optimists of us all. Your purpose today may be to prove to your keepers that you are not the animal they insist on treating you as. Or showing the family that has seemingly abandoned you that you are worth some of their time and efforts to help you in your struggle to change.

Because we often feel far removed from the real world, there are some basic things that we normally take for granted that don't seem so necessary in prison. For example, the longer you lie around in that cell, the

easier it is to give up on important things that are necessary for our health and well-being. Why bother shaving or brushing your hair, you may ask as you note that you won't soon be going to any dances or getting visits. Who cares if you get overweight and lazy? You might be in prison for years, so you may as well enjoy all the candy bars you can buy, or desserts on your meal tray. However, to develop and maintain any sense of purpose, you do have to feel good physically, and this involves good personal hygiene, some daily exercise and eating a nourishing and proper diet.

Take the time every day to get as clean as possible. Your body, your clothes and the space you live in. Daily stretching, (push-ups, sit-ups, knee-bends) and other exercises can be done in the close quarters of your cell. It is a must to get some exercise every day, even if it is to simply pace back and forth for an hour. And think about what you are putting in your body. You may not need all those slices of bread. Cut down or elimi-

nate too much fat, meat and sugar. Those vegetables and beans you've been dumping could be all that you are missing to regain your health. A clean, healthy body is the beginning to develop the goals you have chosen. It leads to a strong body, which is necessary to develop a strong mind. The journey of transformation can be a terrible passage through which a strong mind is needed to succeed.

Thoroughly and honestly answering the questions you asked yourself earlier will reveal those human qualities, characteristics, morals and values that ultimately lead to criminality. Thinking that you are a bad person, undeserving of a good life is naturally the way you are going to feel and think being locked in a cell. However, it does not mean that you cannot change those things but you must set your mind to doing it, and make some realistic goals to initiate the process. Neither will things seem easy. In fact, this is the sort of thing people should not try to do alone, without some kind of

help from a friend, a counsellor, prison chaplain or volunteer. Decide what it is you want, and list the ways you can get those things. No one can do it for you.

Regardless of how things develop, there is always the chance you might fail. Not everyone can be the president; or a brain surgeon. But it is better to at least try. We all cannot get to the moon. But if we get halfway there, we are still better off than when we started. Focusing on single goals will allow for the least distraction. It may be necessary to revise your set of goals from time to time, but with no goals at all, you will remain where and how you are. And chances are, if you are reading this kicked back in your prison cell, for whatever reason, things could most likely be better if only you set your mind in a forward direction. The choice is yours to make. ∞

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